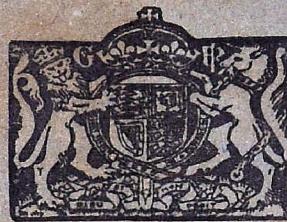


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ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1931

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The proofs of the Report have been checked and revised by me.

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE
YEAR 1930-31.

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PART I.

PERSONNEL.

I was asked by wire by the Government Epigraphist for India to take charge of the office of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, in addition to my own duties, with effect from the afternoon of the 4th December 1930. I did so accordingly.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANT SUPERINTENDENT.

2. In November 1930, the Assistant Archæological Superintendent for Epigraphy visited four villages in the Salem district and copied eight inscriptions. As directed by the Government Epigraphist for India in his letter No. 182-M/142-89, dated 2nd February 1931, I paid a short visit to Conjeeveram primarily to see the old paintings in the Kailāsanātha temple and get their photographs and tracings. After doing what seemed necessary in the matter, I examined the fragmentary inscriptions on the slabs of stone used in the ceiling and floor of the *mukha-mandapa* of the temple and finding them worthy of publication, I directed the Junior Assistant (Tamil) to take clean estampages of them for purposes of reproduction. I then proceeded to Ootacamund where I checked the final proof pages of a portion of the *South-Indian Inscriptions* (Texts), Volume VII, and returned to Madras on 22nd February 1931. One set of coloured tracings of the Conjeeveram paintings prepared on the spot was handed over to the Government Epigraphist for India and a copy of the notes of inspection of these paintings was sent to the Superintendent, Archæological Survey, Southern Circle, in connexion with his proposal for their conservation.

TOURS OF THE ESTABLISHMENT.

3. The Senior Epigraphical Assistant who was on tour from 18th February 1931 to 7th April 1931, visited 51 villages in the Trichinopoly and South Kanara districts and copied 51 inscriptions in 27 of these villages.

The Junior Assistant (Tamil) visited Tirunārāyaṇapuram in the Trichinopoly district in August 1930 to inspect the Vishṇu temple of the place that was undergoing renovation and copied 8 inscriptions there. Later in the year he visited 4 villages in the Kumbakonam taluk and a few others in the Tanjore and Chingleput districts and copied 233 inscriptions, bringing up his total collection to 241.

The Junior Assistant (Telugu) was on tour from 17th November 1930 to 12th February 1931. He inspected a few villages in the Vizagapatam and Godavari districts and completed the epigraphical survey of the Palnad taluk of the Guntur district commenced in the previous year. His collection amounts to 74 inscriptions.

The Photographer went on tour to Erragudi in the Kurnool district for copying the Aśōkan Edicts and to Conjeeveram for preparing tracings of the ancient paintings mentioned above.

WORK DONE DURING THE YEAR.

4. During the year under review, 117 villages were visited and in all 374 lithic records were copied. Four copper-plate inscriptions were also copied and examined. In July and August 1930, the epigraphical collection of the year 1928-29 consisting of 542 inscriptions was checked by me, and the manuscript of the *Annual Report* for that year which had been previously prepared by the Assistant Archæological Superintendent for Epigraphy, was carefully revised and submitted in a final form to the Government Epigraphist for

India. After approval by the Director-General of Archaeology in India, it was sent to the Press for printing. The galley proof of this *Report* was checked and returned to the Press for a revise. To prepare the *Annual Report* for 1929-30, the transcripts of the 618 inscriptions collected during the year, were checked, their list was revised and the dates mentioned in these records which had been calculated were also verified. Part II of this *Report* was drawn up and the typescript of the whole Report was then submitted on 12th March 1931 to the Government Epigraphist for India. The approval of the Director-General of Archaeology in India having since been received, the *Report* has been sent to the Government Press for publication. A summary of the epigraphical work done during the year 1929-30 was prepared and sent to the Government Epigraphist for India for incorporation in the *Annual Report* of the Director-General of Archaeology in India. Further, I drew up a short note for the Report on the Moral and Material Progress made by the Department during the year 1930-31 and sent it to him.

5. The proof of the Index to the *Epigraphia Indica*, Volume XIX, the manuscript of which had been prepared by me while I officiated as Government Epigraphist for India from January to April 1930, was received from the Press and it was partially checked and revised.

The proofs of a major portion of the *South-Indian Inscriptions* (Texts), Volume VII, were checked and returned to the Press for final revision. To afford facility to scholars who may wish to study the records of any particular king or dynasty, an appendix has been given in the volume, wherein the inscriptions contained in it are arranged according to dynasties and in chronological order. In two other appendices are given references to published inscriptions and the English equivalents of the astronomical details furnished in the inscriptions without Saka or other dates. The Table of Contents and the Preface have also been prepared and prefixed to the volume. The galley proofs of 129 pages of Volume VIII of this series have also been checked and returned to the Press for revision.

A paper on Three Tamil inscriptions at Lālgudi of the time of the Pāṇḍya king Varaguna and the Chōla king Rājakēsarivarman (Āditya I) was drawn up by me and submitted to the Government Epigraphist for India for publication in the *Epigraphia Indica*.

Facilities were as usual given to scholars to consult impressions of inscriptions.

6. Inscriptions copied in the following places * are registered in Appendix B :—

Serial number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Salem	Attur	Tammampatti	1-4
2	Do.	Do.	Kalpaganūr	5
3	Do.	Tiruchengodu	Idāngānālai	6-7
4	Do.	Do.	Vellārivali	8
5	Tanjore	Kumbakonam	Tirukkōdikāval	9-58
6	Do.	Do.	Kañjanūr	59-67
7	Do.	Do.	Kadirāmaṅgalam	68
8	Do.	Do.	Pandanallūr	69-74
9	Do.	Tanjore	Tiruppūndurutti	75-120
10	Do.	Do.	Tiruchchatturai	121-208
11	Do.	Pattukkottai	Tiruvōṇam	209-210
12	Do.	Do.	Māṅgalāvūr	211-212
13	Chingleput	Chingleput	Māṇāmadi	213-230
14	Do.	Do.	Agaram	231-236
15	Do.	Conjeeveram	Conjeeveram	237-240
16	Trichinopoly	Musiri	Tirunārāyanapuram	241-248
17	Do.	Lalgudi	Āṅgarai	249
18	Do.	Do.	Lālgudi	250
19	Do.	Perambalur	Arumbāvūr	251
20	Do.	Do.	Chettikulam	252-254
21	Do.	Karur	Nāgāmpallī	255-260
22	Vizagapatam	Rayaghada Agency	Dēvagiri	261
23	East Godavari	Peddapuram	Tirupati	262-274
24	West Godavari	Tadepalligudem	Telikicherla	275-282
25	Do.	Tanuku	Kānūru	283-284
26	Do.	Do.	Singarājapālem	285
27	Guntur	Vinukonda	Inumella	286

* Forty-seven other villages were also visited but did not yield any inscriptions.

Serial number.	District.	Taluk.	Village.	Numbers of inscriptions.
28	Guntur	Vinukonda	Ipūru	287
29	Do.	Palnad	Adigoppula	288
30	Do.	Do.	Alugurājupalle	289
31	Do.	Do.	Chinna-Gārlapādu	290-292
32	Do.	Do.	Zūlakallu	293-294
33	Do.	Do.	Kambhampādu	295-301
34	Do.	Do.	Gannavaram	302-303
35	Do.	Do.	Kottapalle	304-305
36	Do.	Do.	Nāgulavaram	306
37	Do.	Do.	Bōdānapādu	307
38	Do.	Do.	Nārmālapādu	308-309
39	Do.	Do.	Oppicherla	310-311
40	Do.	Do.	Paśuvēmula	312-313
41	Do.	Do.	Satrasāla	314-316
42	Do.	Do.	Śingarūṭla	317-318
43	Do.	Do.	Srīgiripādu	319-320
44	Do.	Do.	Tāllapalle	321-324
45	Do.	Do.	Tummurukōṭa	325-331
46	Do.	Do.	Uppalapādu	332
47	Do.	Do.	Veludurti	333-334
48	South Kanara	Mangalore	Inuvalli	335
49	Do.	Do.	Sujēru	336-338
50	Do.	Do.	Śimantūru	339-342
51	Do.	Do.	Kilpādi	343
52	Do.	Puttur	Puttūru	344-345
53	Do.	Do.	Kudmāru	346
54	Do.	Do.	Balpa	347
55	Do.	Do.	Arigudi	348
56	Do.	Do.	Edamāngala	349-350
57	Do.	Do.	Baṇṭra	351
58	Do.	Do.	Vitṭla	352-353
59	Do.	Coondapoor	Hemmādi	354-356
60	Do.	Do.	Kanyāna	357-361
61	Do.	Do.	Marvante	362
62	Do.	Do.	Trāsi	363
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K. V. SUBRAHMANYA AIYER,
Superintendent for Epigraphy.

APPENDIX A.
List of copper-plates examined during the year 1930-31.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	r. Siddhilinga Udayar of Anantagaundanpalayam, Rasipuram taluk, Salem district.	..	....	Kali 4624, Ananda (wrong), Vaigasi 5.	Tamil	Returned to the owner.	<i>South-Indian Inscriptions.</i>	Appears to be spurious. Mentions in incorrect sequence, the names of a number of Vijayanagara rulers. Records that the <i>Samaya-mudalis</i> of certain specified <i>nāduis</i> of Kongu agreed to collect cesses to provide for the expenses of worship and feeding in the <i>maṭha</i> of Guha-Iṣvara-svāmīyar at Alayagiri in Śēla-nādu.
2	The District Judge of Nellore.	..	....	Saka 1705, Śobhakrit, Māgha, śu. 15.	Telugu	Do.	Do.	Records that Kumāra Yāchama-Nāyaningāru, son of Baṅgāru Yāchama-Nāyaningāru and grandson of Kumāra-Yāchama of Velugōdu belonging to the Rēcharla-gōra, cleared of forest the lands in Yāchavaram and Bālayapalle, etc., constituted them into a new village called Subrahmanyam, built the temples of Subrahmanyēśvara, and Chāngalvārayasvāmin in it and provided for the conduct of worship and festivals therein by the grant of lands and tolls.
3	The Trustee of the Śiva temple at Kanjanur, Kumbakonam taluk, Tanjore district.	Pratīpa-Simha	..	Suhūr-San 1142 = A.D. 1741.	Mōdi	Do.	Do.	Mr. K. N. Dikshit has kindly furnished the following note on these two inscriptions :— These records refer to the grant of additional endowments for the maintenance of worship, <i>nāivedya</i> , <i>ratha</i> -festival, etc., at the Kafjanūr shrine, the <i>svāmi</i> at which place is the grantee. In one case it is mentioned that the previous grant of 33 <i>chamaras</i> was supplemented by a further grant of 147 <i>chamaras</i> making in all 180 <i>chamaras</i> . In the other case 296 additional <i>chamaras</i> were granted but the details are not so clear.
4	The Archaka of the Vishnu temple at the same village.	Do.	....	Suhūr-San 1145 = A.D. 1744.	Do.	Do.	Do.	

APPENDIX B.

Stone inscriptions copied during the year 1930-31.

ANNUAL REPORT FOR 1930-31

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SALEM DISTRICT.					
	ARTUR TALUK.					
1	Tammampatti.—On the north wall of the central shrine in the Narasimha temple in the village.	..	.....	Šaka, 140[9*], Plavanya, su. 11, Saturday.	Tamil	..
2	On the same wall ..	..	Vijayanagara.	Dēvarāya-Mahārāya ..	Šaka 1290 (mistake), Viśvāvasu, su. 5, Monday.	..
3	On the south wall of the same shrine.	Do.		Krishnārāya[ya] ..	..	..
4	On the same wall ..	..		..	Šaka 144[9*], Vyaya, dvādaśi, Tiruvādirai, Monday.	Do.
5	Kalpaganur.—On a step in front of the Venkatesa-Perumāl temple in the village.	..		..	..	..
	TIRUCHENGODU TALUK.					
6	Idangansalai.—On the north, west and south walls of the central shrine in the Vishnu temple in the village.	Kōngu	Rājarājadēva ..	..	Rājarājadēva ..	..
7	On a slab in front of the Vināyaka shrine in the same village.	Do.	Vira-Pāṇḍyadēva ..	..	Vira-Pāṇḍyadēva ..	..
8	Vellavalli.—On two slabs in front of the Pasupatisvara temple in the village.	..	..	..	1[3]th,	Do.
	TANJORE DISTRICT.				Paridhāvi, Āvāpi 5 ..	Do.
	KUMBAKONAM TALUK.					..
9	Tirukkodikaval.—On the north wall of the central shrine in the Tirukkōtiśvara temple in the village.	Chōla	Parakēśarivarmān ..	..	4th year	Do.
						..

B.—Stone inscriptions copied during the year 1930–31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBAKONAM TALUK—cont.						
10	On the same wall	Chōla	Rajakēsarivarman	.. 11th year ..	Tamil ..	States that this is a copy of an old inscription on a stray stone re-engraved on the <i>śrīmāna</i> of the temple. Registers gift of paddy to the temple, by a certain Māssanā Mādān of Śrīkātāv in Mēl[*]kkā-nādu, for offerings and lamps. The gift was left in charge of the assembly of Narasiṅgamāṅgalam in Nallānūr-nādu.
11	Do.	Do.	Madiraikōṇḍavarmān.	3rd , , ..	Do. ..	Registers gift of land by Māyan Śādaiyan of Kōrakkurumbūr, for blowing two conches in the temple.
12	Do.	Do.	Do.	28th , , ..	Do. ..	Built in. Do.
13	Do.	Do.	Rajakēsarivarman	.. 13th , , ..	Do. ..	Gift of sheep for a lamp. Mentions Vadagārai Nallānūr-nādu.
14	Do.	Do.	Ilāṅgō-Muttaraiyar	.. 17th , , ..	Do. ..	Do. Records gift of land; by purchase, for a flower-garden to the temple, by Perumbidugu Viñjāvadīyaṇī <i>alias</i> Nakānā Servividai of Kīlāndi in Mallī-nādu. The assembly of Tirukkōdikā <i>alias</i> Kannamāṅgalam, who sold this land, agreed to pay the taxes.
15	Do.	Do.	Muttaraiyar	..	Do. ..	Registers gift of gold for a lamp to the same temple by Kallānūr Kāndapirātī of Kārakkādu. Having received the amount, the assembly of Ādi, a <i>dēvadāma</i> of Nallānūr-nādu, agreed to supply daily the required quantity of ghee.
16	Do.	Do.	Chōla	..	Do. ..	Do. Registers gift of land and gold for offerings, to the temple of Mahādēva at Tirukkōdikāval in Vadagārai Nallānūr-nādu, by Śādaiyan Dēvādipermāṇ of Kōrā[ki]kurumbūr in the same nādu.
17	Do.	Do.	Madiraikōṇḍavarmān.	38th , , ..	Do. ..	Registers that the assembly of Tirukkōdikā <i>alias</i> Kannamāṅgalam received money from Arulākki Śēndai of Ārūr in Vadagārai Nallānūr-nādu and agreed to exempt from payment of taxes the lands granted by him to the temple.
18	Do.	Do.	Rajakēsarivarman	.. 11th , , ..	Do. ..	Do. Registers a sale of land to the temple of Mahādēva, at Tirukkōdikā by the assembly of Tirukkōdikā <i>alias</i> Kannamāṅgalam, a <i>brahmādēya</i> in Vadagārai Nallānūr-nādu.
19	Do.	Do.	Rajakēsarivarman, ‘who destroyed the ships at Śālāi.’	13th , , ..	Do. ..	States that, on receipt of an order (<i>īrūmugam</i>) from Udayapirātīyār Śembiyanmādēviyār, the assembly of the village of Tirukkōdikā and the Māhēśvora met together and issued instructions to the temple servants as to how they should irrigate certain lands.
20	On the west wall of the same shrine.	Do.	Parakēsarivarman	.. 4th , , ..	Do. ..	Registers gift of gold for a lamp to the temple of Mahādēva at Tirukkōdikā by Sēri Paramayogi of Manimāṅgalam.

B.—Stone inscriptions copied during the year 1930–31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont. KUMBAKONAM TALUK—cont. Tirukkodikaval—cont.						
36	On the same wall ..	Chōla	Parakēsariavarman	.. 11th year ..	Tamil ..	Refers to the construction of the <i>Śrīvīmāna</i> of the temple with stone, by queen Śembiyān-Mahādēviyār, and to the re-engraving of the inscriptions, that lay scattered in several places, on its walls. One of such inscriptions is dated in the 4 + 9th year of the reign of Māṇa-jadaiyan and registers a gift of money by Vara[guṇa]-Mahārāja for a lamp.
37	Do.	Pāṇḍya	Māṭarān-[S]ṭādaiyāṇ	.. 1[1]th ..	Do. ..	This is a copy of an old inscription. Partly built in. Registers gift of gold made by Varaguna-Mahārāja for burning three lamps in the shrines of Sri, Sarasvatī and Gaṇapati at Tirukkōdikā.
38	Do. .. .. ..	..	..	22nd ..	Do. ..	Do. Records that Virā-
39	Do.	Muttaraiyār	Ilaṅgō-Muttaraiyār	.. 13th ..	Do. ..	Do. Do. Registers gift of sheep.
40	On the north wall of the <i>Mahā-</i> <i>māṇḍapa</i> in the same temple.	Chōla	Tribhuvanachakravartī Kuliōt-	48th ..	Do. ..	Incomplete. Mentions the <i>agara-brahmaṇḍyam</i> of Rājendrasōla-chaturvēdīmāṅgalam in Nallārrūr-nāḍu, a subdivision of Virudarājabhayālkara-vālanāḍu and one Vēdayāyāsā.
41	On the same wall ..	Do.	[Vikrama-]Chōḍādēva] ..	[1]13th year, Makara-	Do. ..	Begins with the introduction of <i>ṭhāṇṭi</i> , etc. Seems to register a tax-free gift of land made to the temple of Tiruvāduturai-Udaiyār. The first figure missing in the regnal year has been supplied by calculation.
42	Do. .. .. ..	..	..	śu. 6, Monday,	Do. ..	Fragments. One of them refers to a gift made by a certain Kamalabhrāvan to the temple of Brahmīśvaramudaiyā-
43	On the south wall of the same	Chōla	..	Uttirāṭṭiśādi.	Do. ..	.. Mahādēva at [Tirukkōdikā] and another refers to a tax-free gift of land made by a certain Jīhānaśīva.
44	On the same wall ..	Do.	..	..	Do. ..	Registers a gift of land for a lamp to the temple at Tirukkōdikā in Nallārrūr-nāḍu, a subdivision of Virudarājabhayālkara-vālanāḍu.
45	Do. .. .. ..	..	..	..	Do. ..	Registers a gift of land to the temple by Śaṅkaradēva
46	Do. .. .. ..	..	..	..	Do. ..	.. process on the days of <i>amāṇśūyā</i> .
47	On the east and north walls of	Do.	Kulōttuṅga-Choṭīs Kōnēriṇmai-	42nd year, Makara-	Do. ..	Registers that certain <i>Śivabrahmānas</i> received four <i>kalariju</i> of gold from Vaduganāṭhan alias Valava-
	the same <i>māṇḍapa</i> (inside).	..	koṇḍan..	śu. 1, Utirāḍam, Monday.	Do. ..	.. sundara-Mūvēndavēlāṇ and agreed to burn a perpetual lamp in the temple. The donor is called a 'Maṇi-
		..	..	..	Do. ..	.. grāma,' and a resident of Tenralai in Muttūr-kūrīṇ, a subdivision of Rājārāja-Pāṇḍināḍu.
		..	Rājakēsariavarman Tribhuvana-	4[1]th year, Paiguni 5, Tues-	Do. ..	Begins with the introduction of <i>ṭhāṇṭi</i> , etc.
		..	chakravartī Kuliōtunīga-	day, śu. 7, Rōlinī.	Do. ..	Registers a gift made by the authorities of the temple at Tirukkōdikā of 1 <i>vēlī</i> of land for feeding 10 <i>tapasvīn</i> in the temple at Tiruvāduturai in Tiraimūr-nāḍu, a subdivision of Tenkārai Uyyakkondār-vālanāḍu and 1 <i>vēlī</i> of land as <i>vaidyariyithi</i> to the physician Śatīturu-māṇyan Alappirāndān for treating the <i>tapasvīn</i> .

48	On the north and west walls of the Ganapati shrine in the first prâkâra of the same temple.	Do.	...	Tribhuvanachakravartin Kulöt-tunga-Chôladéva, 'who having taken Madura, Ilam and Karuvür, was pleased to take the crowned head of the Pândya..'	25th year, Mîna, ba. 2, Saturday, Chittirai.	Do.	..	Gives a list of lands granted to the temple for various purposes and states that these as well as other lands that may be granted to the temple after the 24th year, should not be sold as <i>Chandéswara-vilai</i> , and that in case any lands are taken possession of by force, they shall be resumed by the temple.
49	On the beam at the entrance into the Chandéswara shrine in the same prâkâra.	Do.	..	...	...	Do.	..	States that this temple is called 'Tyâgasamudram.'
50	On the south wall of the first prâkâra (outside) of the same temple.	Do.	..	Rajakësarivarman Tribhuvana-chakravartin Râjarâjadéva.	2nd year, Tula, ba. 13, Friday, Uttram.	Tamil	..	A benedictory verse in characters of the 12th century invoking prosperity to the Chôla king and to the plough.
51	On the same wall ..	Chôla	..	Tribhuvanachakravartin Tribhuvanavînîdêva, 'who having taken Madura, Ilam, Karuvür and the crowned head of the Pândya, performed the anointment of heroes and of victors.'	3[4]th year, Dhanus, su. 13, Monday, Mrîgâ-sîrsha.	Do.	..	Unfinished. Commences with the introduction <i>Shivântanî</i> , etc., and ends abruptly after giving the date.
52	On the east wall (outside) of the same prâkâra.	Do.	..	Sakalabhanachakravartin Perunjingadéva.	3rd year, Rishabha, su. 10, Tuesday, Hastâ.	Do.	..	Gift of land by Udayîyamîlai-Udayân alias Tillaiyamîlai-Viluppaparaiyam to the temple at Tirukkôdikâ for the bathing of the god Kûtiâdum-Nâyanâr Kôttamainda-Âdârva*âlär during the festival of Mârgai-Tiruvâdîrâ. Refers to Kannamangalam <i>alias</i> Nerivudâchôla-chaturvêdimangalam as a dêvadâna of the temple.
53	On the same wall ..	Pallava	..	Parakësarivarman Tribhuvana-chakravartin Râjarâjadéva.	22nd year, Rishabha, ba. 3, Thursday, Rôhini.	Do.	..	Gift of land to the temple of Tirukkôdikâvudâiyâr in Nallânnür-nâdu, a subdivision of Virudarâjabhayan-Kara-valanâdu, by Pâkamudâiyâr in Jayangonâda-sôla-mandalam <i>alias</i> Singapura-nâdu.
54	Do.	..	Do.	..	Do.	..	Records that Manuvurudâiyâr Vaiandarum-Küttâjâperumâl of Graigâkonda-sôlapuram set up an image of Tirupperundupai-Alûdayâr (in the temple at Tirukkôdikâ) and gave land for it and money for the taxes thereon.	
55	Do.	..	Do.	..	Do.	..	Incomplete. Commences with the introduction <i>முருகையில் குடிப்பெற்றால்</i> , etc. Records a sale of land by the <i>Küttâjâperumâkâl alias</i> Gaṅgaikondâsôla-chaturvêdi-mangalam and its exemption from taxes.	
56	Do.	..	Chôla	..	Do.	..	Contains the words 'Svasti Sri Vikkirama-sôla-nâdu.	
57	In the gôpura (proper left) of the same temple.	Do.	..	Parakësarivarman Tribhuvana-chakravartin Râjarâjadéva.	7th year, Kumbha, ba. 6, Monday, Anisham.	Do.	..	In praise of the liberality of a Chedi chief.
58	In the same place ..	Do.	..	..	..	Do.	..	In praise of a Chedi chief of Pu[du]vâpuri named Sadaiyan, son of Pillaipperumâl.
59	Kanjanur.—On the right door-jamb leading into the central shrine of the Agniśvara temple.	Chôla	..	Parakësarivarman Tribhuvana-chakravartin Chôladéva.	3rd year, Thursday, Puram.	Tamil	..	Contains the words 'Svasti Sri Tiruñilakantân' evidently the name of the donor of the stone. The characters are of the 10th century.
60	On the north wall of the mandapa in front of the central shrine in the same temple.	Chôla	..	..	..	Do.	..	Built in at the beginning. Commences with the introduction <i>உண்டு இன்டுதி</i> , etc. Registers a tax-free gift of land for a <i>mathâ</i> called 'Aññûrîrman'. While making the gift, the assembly is said to have met in the mandapa of the temple of Tiruvakkî-svaramudâiyâ-Mahâdêva, at Ahavamallanai-irumâdi-menkondâsôla-chaturvêdimangalam, a <i>brahmadâya</i> of Nallânnür-nâdu, a subdivision of Virudarâjabhayan-Kara-valanâdu.
61	On the same wall ..	Do.	..	Rajakësarivarman <i>alias</i> Tribhuvanachakravartin lôtiungâ-Chôjadéva.	7th year, Karkatsâ, ba. 7, Monday, Asvat.	Do.	..	Begins with the introduction <i>குமேவள்ளா</i> , etc. Portions left unengraved. Provides for a festival in the temple of Viruagnisvaram-Udayâr at Vikramasôla-chaturvêdimangalam, which was an <i>agaram</i> of Nallânnür-nâdu.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont.					
	KUMBAKONAM TALUK—cont.					
62	On the south wall of the same <i>mandapa</i> .	Vijaya-nagara.	Kṛiṣṇarāya-Mahārāya	Śaka, 1447, Pār-thira, Tulā, śr. 12, Friday, Uttirātādi, Vāra-yōga, Bhava-karana.	Tamil	Records the setting up of the processional image of Karṇaga-Pillaiyār in the temple of Tiruvagñisvaram at Kāñjanur by Kanakasabhbāti-Bhāṭṭa, son of Bhāskara-Bhāṭṭa.
63	On the same wall	Chōla	Rājakēśaravarman <i>alias</i> bhuvanachakravartin	Tri-kūlo-tūṇga-Chōlādēva.	[Lost]	Begins with the introduction <i>līkṣiṇī</i> , etc. Damaged. Records that the <i>Śivabrahmanas</i> of the temple received money from Śōlān-Singam <i>alias</i> Śatturubhayaṇi-Kāñjanur and agreed to maintain a lamp. Three fragments. One mentions Avimuktisvaram-Uḍaiyār and another refers to the construction of a temple with stone.
64	Do.	Do.	Tribhuvanachakravartin	Vira-rājendradēva.	Tulā, śu. 9, Monday	Gift of land as <i>abhiṣīka-kāṭṭalai</i> , by Rāmanātha-Āṇga.
65	In the <i>gopura</i> (proper left) of the same temple.	Do.	Do.	...	Śaka 1594, Saumya, Aḍi 23.	Gift of land, as <i>ardhajāmappayaram</i> [Uḍaiyār].
66	On stray stones built round the central shrine of the Varadarājaperumāl temple in the same village.	Do.	Tribhuvanachakravartin	Vira-rājendradēva.	[2]nd year ..	Seems to register a gift of land, to the temple of Rājanārāyaṇesvaram-Uḍaiyār.
67	On stray stones built into the south wall of the first <i>prakāra</i> of the same temple.	Chōla	[Lost]	..	[29]th	Mentions Vikramasōla-chaturvēdīmāgalam.
68	Kadiramangalam.—On the north, west and south walls of the Kālehaśīvara temple in the village.	Chōla	Tribhuvanachakravartin	Tri-bhuvanaviradēva, 'who having taken Medura, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd	Incomplete. Relates to a gift of land and gives the detailed boundaries of it.
69	Pandanallur.—On the north wall of the central shrine in the Paśupatiśvara temple in the villages.	Do.	Rājakēśaravarman <i>alias</i> bhuvanachakravartin	Rājā-dhirājadēva.	5th year, Tulā, śu. 9, Monday, Avitām.	Mentions Madhurāntaka-valanādu and Virākakada-Mūvēndavēśār. Built in in the middle. Refers to a gift of land made in the 6th year of the reign of Periyadēvar Karikāla-Chōlādēvar to the temple of Paramēśvara for various requirements and states that in accordance with an order issued in the 11th year of Tribhuvanaviradēva, the rent due on the land was deducted from the accounts and assigned to the temple. Details also the lands enjoyed by the temple as per orders issued in the 16th, 21st and 32nd years of the king.
70	On the same wall ..	Do.	[Achyuta]dēva-Mahārāya	..	Śaka 1452, Śimha, śu. 7, Monday, Hastā.	Registers an assignment of six <i>vēśi</i> of tax-free land at Māttūr by the members of the <i>sabha</i> and <i>nādu</i> to a certain Kshētrapaṭā, son of Vayirāva-Nayīnār as <i>konakkupēru</i> for writing the accounts of the <i>nādu</i> . Valudilampatiu-chāvādi is stated to lie between the Kāvēri and the Koliḍam.

71	On the south wall of the same shrine.	Chōla	Parakēśarivarman alias Vikrama-Chōla-deva.	9th year	..	Do.	..	Incomplete. Commences with the introduction <i>lakṣmī</i> , etc. Refers to a gift made for lamps by Nambirātiyār Pirāntakān-Mādēvadigal <i>alias</i> Sembiyān. Mahādeviprātiyār, the mother of Utīama-Chōla-deva, to the temple of Paśupatiśvara at Pandanainallūr in Vilattūr-nādu, a subdivision of Vadagarai. Virudarājabhayankare-valanādu, in the 11th year of the reign of Rajarāja I, and registers the purchase in the sixth year of Vikrama-Chōla, of the share attached to the <i>nibandha</i> , by the nephew of the original donee's two sons, from the surviving widow of one of the latter.
72	On the same wall ..	..	Do.	..	39th year, Mithuna, ba. 15, Monday, Mīgaśīrsha.	Do.	..	Registers gift of a gold ornament (<i>irūḍikolgav</i>) by Rāvalan of the Vāraṇāśi Bhikshāmatha to the temple of Paśupatiśvara-Udayār at Tiruppandanainallūr, for being used at the time of the sacred bath of the god.
73	Do.	..	Do.	..	24th year, 16th day	Do.	..	Gift of an <i>uttarayam</i> and a sacred thread made of gold, by Śattavāptikārtti Ādichcha-Pillai to the same god.
74	Do.	..	Do.	..	10th , ..	Do.	..	Copy of an old inscription. Gift of gold for a lamp to the god Paśupatiśeva, st. Pandanainallūr, by Periyānambi-Bhattān, son of Dakshināmīrti-Bhattā Gōmatha Sarvakratuyāji of Kātūr Avāṇīmāqik-chaturvēdi-maṅgalam on the north bank of the (river) Mānni and by his wife. The gold is stated to have been deposited with a <i>Śivabrahmaṇa</i> of the temple.
75	TANJORE TALUK.	..	Parakēśari-	33rd , ..	..	Do.	..	Beginnings of lines built in. Records that Parakēśari-Mūvēndavēlēśān <i>alias</i> Perumānpali of Nerukkuppi in Tafijāvūr-kūrram purchased land from the assembly of Kūttangudi, a <i>brahmadēya</i> , of Mypiliāru in Poy-gai-nādu and presented it to the temple of Mahādēva at Tirutturuti, a <i>dēvadāna</i> of Ārkātū-kūrram for feeding ten Brahmans at the time of the midday offerings to the silver image of Amṛagṛagyarchchita, which he had set up in the temple.
76	Tiruppundurutti.—On the north wall of the central shrine, in the Pushpa vanēśvara temple.	Do.	Parakēśari-	4th , ..	..	Do.	..	Registers gift of sheep for a lamp to the temple of Mahādēva at Tirutturuti, a <i>dēvadāna</i> in Ārkātū-kūrram, by Pīśāṅgi Korran of Nānāndūr in the same kūrram. Mentions the <i>Śāntiśilā</i> (festival) of the goddess.
77	On the same wall ..	..	Parakēśari-	36th , ..	..	Do.	..	Damaged in the middle. Registers a grant of land, free of taxes, to the village goldsmith and his descendants for preparing ornaments for the god, by the big assembly of Tirutturuti, a <i>brahmadēya</i> of Ārkātū-kūrram, a subdivision of Pāndikulāśani-valanādu.
78	Do.	..	Tribhuvanachakravartin Kulöt-tunga-Chōla-deva.	24th , ..	..	Do.	..	Registers that the assembly of Tirutturuti received 20 <i>hāsi</i> from Kūttian Madhurantakan, a member of the <i>Tailakulakālāteriyā-parrivāram</i> of the king and agreed to burn a perpetual lamp in the temple.
79	Do.	..	Rājakēśariyārman alias Rājā[rāja]-deva.	8th , ..	..	Do.	..	Unfinished. Mentions Mādālan Iraiviyachchān Sembiyān and the assembly of Tirutturuti.

B.—Stone inscriptions copied during the year 1930–31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—<i>cont.</i>						
TANJORE TALUK—<i>cont.</i>						
80	On the same wall ..	Chōla	Rājakēśarīvarman ..	15th year ..	Tamil ..	Records that the lands of certain persons sold to the temple unjustly to meet the fines imposed on their brother, together with his land were now returned to them under the king's orders.
81	Do. ..	..	..	..	Do. ..	Mutilated. Records that the assembly of Tirutturuttī received 30 <i>kalāṇju</i> and agreed to supply ghee to the temple for the sacred bath of the deity on the day of <i>sankrānti</i> in every month.
82	On the north and west walls of the same shrine.	Chōla	Rājaraṣṭra-Rājakēśarīvarman ..	[4]th year ..	Do. ..	Begins with the introduction of <i>śrīgūḍāśaṭṭi</i> , etc. Records that the assembly of Tirutturuttī received money from Irāyiravap-Pallavan <i>āīvas</i> Mumunudiśōla-Pōṣan of Arasūr. in Teikarai Pāmbuni-kūrām and agreed to conduct the <i>dhvajārōhāna</i> ceremony in the temple of Tirutturuttī-Maṭṭadēvar Poyyiliyāndār in the month of Kārttikai every year, and to meet the expenses of the worship of the several deities in the temple and of feeding <i>śivayōgras</i> and <i>tarasanas</i> .
83	On the west wall of the same shrine.	Do. ..	Madiraikonda [Parakēśarīvarman].	11th ,,	Do. ..	Damaged. Records that the assembly of Tirutturuttī received 25 <i>kalāṇju</i> of gold from a resident of Kāvali-lūr and agreed to burn a perpetual lamp in the temple.
84	On the same wall ..	Do. ..	Rājarājakēśarīvarman, 'who destroyed the ships at Śālai.'	Do. ..	Do. ..	Registers a grant of land in the <i>dēvadāna</i> village Idakkudi, situated in Vadagai. Poly*[gai]-nādu, by the assembly and the <i>dēvadāmīśas</i> , as <i>krūḍināṅgākāṇi</i> to a certain Kannan Amalan.
85	Do. ..	Do. ..	Madiraikonda Parakēśarīvarman.	2[4]th year ..	Do. ..	Registers a gift of 15 <i>pon</i> by a <i>Vellāla</i> for burning a lamp in the temple during day time. The <i>sabha</i> received the gold and agreed to maintain the lamp.
86	Do. ..	Do. ..	Rājakēśarīvarman ..	3rd ,,	Do. ..	Registers a gift of 8 <i>pon</i> by Pīṣṭāṇa Aiyyāradigal of Nanandūr for supplying ghee to the temple on the days of <i>sankrānti</i> . The <i>sabha</i> received the gold and agreed to supply the ghee.
87	Do. ..	Do. ..	Parakēśarīvarman ..	11th ,,	Do. ..	Registers a similar gift of sheep by Pali-Perumāṇ of Nerukkupai in Tañjāvūr-kūrām.
88	Do. ..	Do. ..	Madiraikonda Parakēśarīvarman.	30th ,,	Do. ..	Registers a gift of 15 <i>pon</i> by Maṭṭadāl Chandiran̄ Iravi for burning a lamp in the temple during daytime.
89	Do. ..	Do. ..	Do. ..	24th ,,	Do. ..	Damaged. Registers a gift of 25 [<i>kalāṇju</i>] of gold for a lamp by a resident of Āmanśēdu in Miyyūr.
90	Do. ..	Do. ..	Parakēśarīvarman ..	[3rd] ,,	Do. ..	Registers a gift of 30 <i>kalāṇju</i> of gold for a lamp by Sōman̄ Etti of Nanandūr. The <i>sabha</i> agreed to burn the lamp.
91	Do. ..	Do. ..	Do. ..	4th ,,	Do. ..	Registers a gift of land after purchase from the assembly of Tirutturuttī, by queen Kōkkilāṇpadigal, to maintain a perpetual lamp before and to provide for offerings to the image of Trailōkyaśundara set up in the temple in the form in which he burnt the three cities.
92	On the west and south walls of the same shrine.	Do. ..	Madiraikonda Parakēśarīvarman.	20th ,,	Do. ..	

93	On the south wall of the same shrine.	..	[Lost]	..	..	Do.	..	Damaged. Records that the assembly of Tirutturuttī received 30 <i>kalāñju</i> of gold from Sembiyān Bhuvanai-Ganagaraiyār and agreed to burn a perpetual lamp. Registers a gift of a lamp and 25 <i>kalāñju</i> of gold by Kāvidi Suppiramaiyān of Suduvūr in Pēruvaliyūr-nādu, a subdivision of Pandi-nādu. The assembly agreed to maintain the lamp.
94	On the same wall ..	..	Chōla	..	Rājakēsariyārmaṇa	..	2[6]th year ..	..
95	Do.	..	Do.	..	Parakē[sarivarman]	..	7th ..	..
96	Do.	..	Do.	..	Rājarājākēsariyārman, 'who destroyed the ships at Śālai'	..	10th ..	..
97	Do.	..	Do.	..	Parakēsariyārman	..	[Lost]	..
98	Do.	..	Do.	..	Do.	..	[5th year]	..
99	Do.	..	Do.	..	Madiraikōṇḍa Parakēsariyārman.	..	34th ..	..
100	Do.	..	Do.	..	..	..	..	Do.
101	Do.	..	Do.	..	Rājakēsariyārman	..	1[6]th year ..	..
102	Do.	..	Do.	..	Do.	..	..	Do.
103	Do.	..	Do.	..	Do.	..	..	Do.
104	Do.	..	Do.	..	Parakēsariyārman	..	..	Do.
105	Do.	..	Do.	..	Rājakēsariyārman	..	[1]11th year, 300th day.	Do.
106	Do.	..	Do.	..	Madiraikōṇḍa Parakēsariyārman.	..	24th year ..	..
107	Do.	..	Do.	..	Parakēsariyārman	..	3rd ..	..
108	On a stone built into the south wall of the <i>mandapa</i> in front of the central shrine in the same temple.	Do.	..	Madiraikōṇḍa Parakēsariyārman.	..	30th ..	..	Do.
109	On another stone built into the same wall.	..	Vijayarāya-Mahārāya ..	..	Prabhava, Kartikī, Śrī. 5.	Karīnāda	Fragment. Mentions Tīgadūrū and Mallikātūrū.	..
110	On the south wall of the <i>mahā-mandapa</i> in the same temple.	..	Vijayarāya ..	..	Saka 134 [4], Sōbhā-krit, 11, Mōndy, Mūla.	Tamil	Registers a gift of land, free of taxes, to the temple of Tiruppūnduruttī-Nayār at Tiruppūnduruttī, a <i>brāhmaṇḍya</i> and free village in Ārkātūrū-kūrām, a subdivision of Tenkārā Pāndikulāśāṇi-'valānādu, by Śivandaperumāl, the headman of Parīsai.	..
111	On the same wall ..	..	Do.	Vīra-Bhūpāti-Uḍaiyār ..	Saka 1336, Manmatha, Kārkāṭaka, Śrī. 7, Sunday, Śōḍi.	Do.	Registers a gift of land, free of taxes, to the temple by Alagya-Tīruchchirāmabalāmuḍaiyān Vīrasīṅga[rā]yāṇ of Sīrrāsūr in Ārkātūrū-kūrām.	..

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
Tiruppundurutti—cont.						
112	On the east wall of the same <i>mandapa</i> .	Chōla	Tribhuvanachakravarthi Rājā-rājadeva.	18th year	...	Tamil
113	On the north wall (inside) of the <i>Nāyar-mandapa</i> in the same temple.	Pāndya	Jatāvarman Tribhuvanachakravarthi Sundara-Pāṇḍyadēva.	16th year, 32.	Vaigāśi	Do.
114	On the left door-jamb. of the same temple.	Madura	Madura Nāyaka.	...	...	Do.
115	On the south wall of the Vada-Kailāsanātha shrine in the first <i>prākāra</i> of the same temple.	Chōla	Vijaya-nagara.	...	...	Do.
116	In the second <i>gopura</i> (north side) of the same temple.	Chōla	[Kulothunga-Chōla-dēva], 'who took Madura, Ilam, and the crowned head of the Pāndya.'	Vijaya-nagara.	Vijayarāya-Mahārāya	Do.
117	On stones built into the east and west walls of the Secondary-nāyaki shrine in the same temple.	Chōla	Achyutadēva-Mahārāya.	...	...	Do.
118	In the outer <i>gopura</i> , left of entrance.	Vijaya-nagara.	Achyutappa-Nāyaka.	...	Sarvadāhāri, Ādi 10	Do.
119	In the same <i>gopura</i> , right of entrance.	Tanjore Nāyaka.	...	...	Do.	Do.
120	On several stones built into the same <i>gopura</i> .	Chōla	...	...	Do.	Do.
121	Tiruchetturai.—On the north wall of the central shrine in the Odanayananēsvara temple at the village.	Do.	Parakēśarivarman	...	Parakēśari-varman.	Do.
122	On the same wall	Do.	Madiraikonda varman.	2[3]rd year	...	Do.
123	Do.	Do.	Rājakēśarivarman	4th	...	Do.

124	Do.	..	..	..	..	..	..	..	..	..	Do.
125	Do.	..	..	..	..	..	..	..	..	..	Do.
126	Do.	..	..	..	..	..	..	..	..	..	Do.
127	Do.	..	..	..	..	..	..	..	..	..	Do.
128	Do.	..	..	..	..	..	..	..	..	..	Do.
129	Do.	..	..	..	..	..	..	..	..	..	Do.
130	Do.	..	..	..	..	..	..	..	..	..	Do.
131	Do.	..	..	..	..	..	..	..	..	..	Do.
132	Do.	..	..	..	..	..	..	..	..	..	Do.
133	Do.	..	..	..	..	..	..	..	..	..	Do.
134	Do.	..	..	..	..	..	..	..	..	..	Do.
135	Do.	..	..	..	..	..	..	..	..	..	Do.
136	Do.	..	..	..	..	..	..	..	..	..	Do.
137	Do.	..	..	..	..	..	..	..	..	..	Do.
138	Do.	..	..	..	..	..	..	..	..	..	Do.
139	Do.	..	..	..	..	..	..	..	..	..	Do.
140	Do.	..	..	..	..	..	..	..	..	..	Do.
141	Do.	..	..	..	..	..	..	..	..	..	Do.
142	Do.	..	..	..	..	..	..	..	..	..	Do.
143	Do.	..	..	..	..	..	..	..	..	..	Do.
144	Do.	..	..	..	..	..	..	..	..	..	Do.
145	Do.	..	..	..	..	..	..	..	..	..	Do.
146	Do.	..	..	..	..	..	..	..	..	..	Do.

Registers a gift of 30 *kalāñjī* of gold by Karuppūr Araiyān of Mamī-nādu for burning a lamp in the temple of [Tiruchchōrruturai]-Maḥādēva.
Registers gift of sheep to the temple by a shepherd of the village.
Damaged. Registers a gift of sheep by a resident of a village in Vadatalai Śembi-nādu in Pāṇḍī-nādu.
Damaged in the middle. Registers a gift of sheep by Kalāṅgasūdar, the daughter of Ayirattai-Devarā.
Damaged and built in at the beginning. Seems to register a gift of gold for offerings. Mentions Mēgāvīyān of Palaiyātāli of Tañjāvūr and states that the god was meditated upon by Agastyamūri.
Damaged. Registers a gift of 40 *kāśu* for a lamp and a lamp-stand by Kāndan Pattālakan to the temple of Tiruchchōrruturai-Maḥādēva.
Registers a gift of 30 *pon* for a lamp by the Chōla queen Tribhuvanamahādēviyār on behalf of her mother Nairikuttiyār.
Damaged. Registers a gift of 30 *pon* and a lamp-stand by Sōmaśikhāmani-Pallavaraiyan.
Do. Registers a gift of 25 *kalāñjī* of gold by Nakkan Sokkāperumāl for a lamp to be maintained by the *pātā-pādāmīla* of the temple.
Do. Registers a gift of gold for burning a lamp in the temple of Maḥādēva at Tiruchchōrruturai by a princess related to the Pāndya king Parāntaka.
Do. Registers a gift of gold and a lamp-stand by [Orri]yurān *alias* [Pūdi-Ariyān].
Damaged in the middle. Seems to register a gift made for the maintenance of a lamp. Mentions Trailokyamāhādēviyār.
Registers a gift of 10 *pon* for a lamp to be burnt during the day time by a resident of Uttamadānipuram.
Provides for a lamp in the temple of Siva at Tiruchchōrruturai by Mūvēnda-Pitavūrī[velē].
Damaged in the middle and at the end. Registers a gift of money for a perpetual lamp in the temple to be maintained by the *pātā-pādāmīla*.
Registers gift of gold for a lamp by Tiruvēnkaṭādīgāl *alias* Mūvēnda-Pitavūrī[velē].
Registers gift of gold for a lamp by Pidavūrī in Pidavūr-nādu. See No. 137 above.
Ends of lines peeled off. Seems to register a provision made by Paliyanūrī[velē] for burning a lamp during day time in the temple.
Registers gift of gold for a lamp in the middle. Registers a gift of sheep for burning a perpetual lamp in the temple.
Damaged. Seems to register a gift of sheep.
Do. Registers gift of gold for a lamp by a merchant of Ayirattai(l).

Registers gift of sheep by Rāmīsvāra-Bhātāra for three lamps to the temple of Agastīsvāra-Maḥādēva at Tiruchchōrruturai.
Engraved in continuation of the previous inscription. Registers a similar gift to the same temple by a certain Rudra-Śiṅgen.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
147	Tiruchchatturai—cont.	Chōla	Para[ke]sarivarman	[2nd] year ..	Tamil ..	Registers a gift of 10 <i>poni</i> for a lamp by a resident of Ayirattai.
148	Do.	Do.	Madiraikonda Parakēsarivarman.	19th ..	Do. ..	Registers a gift of sheep for a lamp by a resident of Pe-rumbarappuliyur.
149	Do.	Do.	Rājakēsarivarman	17th ..	Do. ..	Registers a gift of sheep to the temple by a queen of the Chōla, king for a lamp to be maintained by the <i>patipādamūla</i> and <i>dēvakamis</i> .
150	On the north and west walls of the same shrine.	Do.	Madiraikonda Parakēsarivarman.	30th ..	Do. ..	Registers gift of sheep by Nānanā! Tennavāṇi-Mahā-dēviyār. Also registers a gift of money for a lamp stand by two other persons. The money was deposited with the assembly of Perumakkālūr.
151	On the west wall of the same shrine.	Do.	Parakēsarivarman	3rd ..	Do. ..	Damaged in the middle. Registers a gift of 30 <i>poni</i> to the temple for burning a lamp and for the golden handle of the fly-whisk by Parāntaka-Pallavādīvaraīyaṇ.
152	On the same wall ..	Do.	Parakē[sarivarman]	2nd ..	Tamil (verse and prose). ..	Gift of gold for a lamp to the temple of Tiruchchōtturai-Mahādēva by Tennavāṇi Maļānātūvēṇi alias Koffan Maļān. Registers also a gift of cows for the bathing of the god with ghee on the days of <i>sanikrāmī</i> . Mutilated at the right end. Seems to provide for a lamp. Incomplete and fragmentary. Registers gift of sheep for a lamp.
153	Do.	Do.	Do.	[Lost] [18th year ..	Tamil ..	Do. ..
154	Do.	Do.	Madiraikonda Parakēsarivarman.	..	Do. ..	Do. ..
155	Do.	Do.	Rājakēsarivarman	..	Do. ..	Do. ..
156	Do.	Do.	Madiraikonda Parakēsarivarman.	..	Do. ..	Do. ..
157	Do.	Do.	Rājakēsarivarman	..	Do. ..	Do. ..
158	Do.	Do.	Madiraikonda Parakēsarivarman.	17th year ..	Do. ..	Registers gift of gold by Gunavāṇi Puttāṇi for a lamp to be maintained by the <i>paṭipādamūla</i> (of the temple). See No. 103 above.
159	Do.	Do.	Parakēsarivarman	2[6]th ..	Do. ..	Gift of sheep for a lamp by Nāngūṇi-Nāngai of Mayilārpiṇ on behalf of her daughter Gōlaśikhānāṇīyār, a queen of the king.
160	Do.	Do.	Parakēsarivarman	2nd ..	Do. ..	Damaged in the middle. Seems to register provision made for a lamp by Tiruvādi-Pūdi, the <i>Kilāṇi</i> of Kadai-vāyil in Mayilārpiṇ, a division of Poygai-Māṭēdu.
161	Do.	Do.	Chōla	..	Do. ..	Damaged. Registers a gift of 300 <i>kāśu</i> by Pāṇḍi-Māṭējar Vāraṇgūṇi-Māṭējar for burning a sacred lamp. Registers a gift of 25 <i>poni</i> by Nakkan Araiyaperumāl, son of Dēvānār of Kālippagadānūpuraṇ, for a lamp to be maintained by the <i>paṭipādamūla</i> and the <i>Mōhēś</i> . <i>varas</i> .
162	On the west and south walls of the same shrine.	Do.	Do.	..	Do. ..	Eight lines in the middle damaged. Registers provision made for burning a perpetual lamp in the temple.
163	On the same walls ..	Do.	Rājakēsarivarman	..	Do. ..	Damaged and built in at the end. Registers gift of sheep for burning a perpetual lamp.
164	Do.	Do.	[Rā]jakēsarivarman	[23]rd ..	Do. ..	Registers a gift of 25 <i>kalāṇi</i> of gold for a lamp by a certain [Pohnāgāṇi].
165	Do.	Do.	Madiraikonda Parakēsari-varman.	11th ..	Do. ..	Do. ..

166	On the west and south walls of the same shrine.	Do.	..	Parakēsarivarman	..	..	3rd year	..	..	Do.	..
167	On the south wall of the same shrine.	Do.	..	[Parakēsarivarman]	..	..	3rd year	..	..	Do.	..
168	On the same wall	Do.	..	Madiraikon[da] varman.	Parakēsari-	..	3rd year	..	..	Do.	..
169	Do.	Do.	..	Parakēsarivarman	..	..	Do.	..	..	Do.	..
170	Do.	..	..	Do.	..	* 11th ,	..	..	Do.	..	..
171	Do.	..	..	Do.	..	..	[2]nd year	..	..	Do.	..
172	Do.	..	..	Do.	..	..	13th ,	..	..	Do.	..
173	Do.	..	..	Chōla	..	..	Parakēsarivarman	..	..	Do.	..
174	Do.	..	..	Do.	..	Rājja*[rā][ja*][kēsarivarman]	..	..	Do.	..	..
175	Do.	..	..	..	..	..	..	..	..	Do.	..
176	Do.	..	..	..	..	..	1[3]th year	..	..	Do.	..
177	Do.	..	..	Chōla	..	..	Pa[rā]kēsarivarman	..	..	Do.	..
178	Do.	..	..	Do.	..	[Rājārāja]kēsarivarman	..	..	Do.	..	..
179	Do.	..	..	Do.	..	Parakēsarivarman	..	..	Do.	..	..
180	Do.	..	..	Do.	..	Rājākēsarivarman	..	[Lost]	..	Do.	..
181	Do.	..	..	Do.	..	..	..	..	Do.	..	..
182	Do.	..	..	Do.	..	Parakēsarivarman	..	33rd ,	..	Do.	..
183	Do.	..	..	Do.	..	Do.	..	3rd ,	..	Do.	..
184	Do.	..	..	..	..	[Lost]	..	..	Do.	..	..
185	Do.	..	..	Chōla	..	Parakēsarivarman	..	[Lost]	..	Do.	..
186	Do.	..	..	Do.	..	Rājja[kēsari]varman	..	2[5]th year	..	Do.	..

Damaged and built in at the end. Registers gift of gold for offerings [on festive days], to the temple of Tiruchchōrruturai-Alvār, by a resident of the village. Highly damaged. Seems to register a provision made for burning a perpetual lamp in the temple.

Damaged. Seems to register a gift of gold made for a perpetual lamp in the temple. Registers a gift of 30 *kalāñju* of gold for burning a perpetual lamp in the temple by Mullūr-Naṅgaiyār, the mother of the queen Śelamahadēvīyār. Lines 1 to 9 damaged. Registers a gift of sheep made by a lady for bathing the god with ghee on the days of *saṅkhrāni*. The same lady is said to have presented 32 *agāl* (lamps) of copper.

Damaged. Registers gift of money for burning a perpetual lamp in the temple. Records that the assembly of Kalappālkudi a *brahma-dēya* of Mirai-kūrram received 25 *kalāñju* of gold from Kāntakacandra-vāraṇa-Pēraiyāyan of Kāyālūr] in Māṇi-nāḍu and agreed to supply ghee for a lamp. Registers gift of a lamp-stand by Malapāḍān, *alias* Āyirattāl. Seems also to record the consecration of the image of the consort of the god Vītanikar by the same merchant. Incomplete and ends of lines built in. Seems to register a gift of gold by a resident of Avalivānallūr in Avūr-kūrram to the temple of Tiruchchōrruturai-Mahādēvā for feeding Brahmans.

Beginning damaged. Seems to register a grant of land by Kāṇḍan Rāmāṇ for supplying oil to the temple. Mentions the village Kodiyālam.

Damaged. Registers gift of 25 *kalāñju* by a lady for burning a perpetual lamp in the temple. Do. Registers gift of gold by Sembiyāṇ Bhuvanagāraiyān for burning a lamp called Kumāramārtāndāṇ. See No. 93 above.

Do. Registers a gift of 2 *pon* for burning a perpetual lamp in the temple, by Kunjaramallī of Utirāmālūr.

Registers gift of 25 *kalāñju* of gold for a lamp, by the Headman of Karugāvūr in Avūr-kūrram.

Damaged. Registers gift of gold for a lamp by Tribhuvanamādēvīyār Vayiriyākkaṇār, the [queen] of the Chōla king and the mother-in-law of Kādūpāṭṭigāl. See No. 100 above.

Do. Registers gift of sheep for a lamp by [Pāñdan Kantharābhāraṇan, *alias* Vāṇavāṇ Vāṇvārakōṇ. Do. Registers gift of sheep for a lamp by [Lō]kamānāyāṇ.

Registers a gift of 25 *kalāñju* of gold by Śeṅkīlāṇ, Śattimālaiyan, *alias* Sōlamuttaraiyan of Kāyanūr in Mēlūr-kōttām, for burning a perpetual lamp in the temple. Highly damaged. Seems to register a gift of sheep for a lamp. Ends of lines built in. Seems to register a gift of sheep for a lamp.

Much damaged and ends of lines built in. Seems to register a gift of money [to the temple].

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription,	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
Tiruchchetturai—cont.						
187	On the same wall ..	Chōla	Madiraikōṇḍa, Parakēśarivarman.	33rd year ..	Tamil	..
188	Do.	Do.	Rājakēśarivarman	1[4]th ,,	Do.	..
189	Do.	Do.	Parakēśarivarman	6th ,,	Do.	..
190	Do.	Do.	Do.	..	Do.	..
191	Do.	Do.	Rājakēśarivarman	7th ,,	Do.	..
192	Do.	Do.	Do.	..	Do.	..
193	Do.	Do.	Parakēśarivarman	2nd ,,	Do.	..
194	On the north wall of the <i>mandapa</i> in front of the same shrine.	Do.	Parakēśarivarman, alias Vikrama- Chōḍāśva.	3rd ,,	Do.	..
195	On the same wall ..	Do.	Do.	..	Do.	..
196	Do.	Do.	Tribhuvanachakravartin Rājā- rajadeva.	11th ,,	Do.	..
197	Do.	Do.	Do.	..	Do.	..
198	Do.	Do.	Do.	..	Do.	..
199	On the beam at the entrance into the Chandesvara shrine in the same temple.	Chōla	Do.	..	Do.	..
200	On the south wall of the same <i>mandapa</i> .	Do.	Rājarājākēśarivarman ..	9th year ..	Do.	..
201	On the same wall ..	Do.	Tribhuvanachakravartin Kulöt- tunga- <i>Chōḍāśva</i> .	10th ,,	Do.	..
202	Do.	Do.	Do.	..	Do.	..
203	Do.	Do.	Do.	..	Do.	..

Ends of lines built in. Seems to register a grant of land at Punkudi by some persons to the temple for offerings and lamps.

Do. Seems to register a gift of sheep for a lamp.

Registers gift of sheep for a lamp by Māraṇ Melai the headman of Puliyūr in [Ā]rum[pul]iyūr in Aruval-nādu.

Registers gift of 25 *kalāṇju* of gold by Mallan Araṇi, for a member of the *Taṇḍījēvar-mariyānāthar-vē[cam]*, for a lamp to be maintained by the *patipādāmūla* and *patitūdāya-dēvakanis* of the temple.

Registers gift of 145 *kalāṇju* of gold by Sōmāśi-Śendan *ādās* Śolappurungāvīdi, a *mādhyasha* of (the village of) Ayirattai for offerings to the god. Gift of land for midday offerings, by Māṇandai Sri-kanthān Paṭṭalagen, the headman of the *brahmādēvī* village Tiruchchhoruturai.

Gift of sheep for a lamp made by Chēdi-Mahādēvīyar, the queen of the Mīlādu chief Siddavaṭṭatādīga on the occasion of a solar eclipse. See No. 87 above.

Begins with the introduction *மன்ற மன்றப் போகி*, etc. Gift of land at Pārthivēndranallūr to the temple for the awakening ceremony, by the merchants (*māgarattār*) living in the street called Vīkramāśōla-perunderu at Ayirattai *ādās* venkanḍāl[sō]lapu]ram.

Contains only a portion of the historical introduction of Kūlōttunga, I commencing with the words *ஏது குலோத்தங்கி*, etc. Mutilated at the right end. Registers a gift of land at Vēnukundi by Irungōla to the temple. Kīlār-kūram is stated to be in Nityavinōda-வளாநடு.

Contains only a portion of the introduction of Rājarāja I commencing with the words *குலோத்தங்கி சுந்தரே*, etc.

Records provision made by Pullai Vayiramāṇikai *ādās* Pallikatīl-Bhāṭāraṇ, a *Patrūdāyāṇ* of the village for offerings in the temple on the days of *amavāsyā*. The characters belong to the 10th century.

Fragment. Registers gift of gold for offerings and lamps.

Gift of money by the headman of Poygai in Vadagai Poygai-nādu for offerings and lamp to the god Gāṇapati in the temple at Tiruchchōrutturai.

Registers a sale of land at Pārthivēndranallūr to the temple by the *Nagarittār* of Ayirattai *ādās* Āhava-mallakulālapuram.

States that this *padai* was built by Tiruchchirāmambala-mudaiyāṇ. Jayagondaśōlān of Kiliyūr.

Unfinished. Gift of land, for the bathing of the god, by Vēlāṇ. Tiruvagattīvaṇamudaiyāṇ, *ādās* Udayamālī-ṭiāṇḍa-Pallavaraiyan, for the welfare of the king.

			Do. (verse)	Do. (verse)	
204	On a pillar in the <i>mahā-mandapa</i> of the same temple.	•••	Viruppane-Uḍaiyar, son of Ariyata-Uḍaiyar.	••• Śaka..., Kshaya	• In praise of a Chōla subordinate. Refers to his victories gained in several countries. See part II, paragraph 30.
205	On the north wall of the second <i>gōpura</i> of the same temple.	••	Vijayanagara.	Tamil ..	Records that as the <i>Spupana-mandapa</i> was in ruins, it was rebuilt by Śembinātha, the nephew (<i>marumagan</i>) of Mandalaipurushan <i>alias</i> Viragaiṅgadēvai, one of the mudalis of Pūndi-Enādimāgalam in Marudamaṅgalapattu, a subdivision of Palkuna-kōttam, a district of Tondai-mandalam <i>alias</i> Jāyottuṅgasōla-Nūrīttappāraiyāṇ.
206	On the east wall of the second <i>prākāra</i> of the same temple ; right of entrance.	••	Tribhuvanachakravartīn Kōṇērimēlkondāṇ.	Do. ..	Records that a certain Kulottuṅgasōla-Nūrīttaappāraiyāṇ purchased a <i>mathava-kēśi</i> from Dēvan Uḍaiyanāyēkaṇ and gave it as <i>strīdhana</i> to his daughter, and so her husband had the right of doing service in the temple like other <i>padiyūlār</i> and of enjoying the privileges due thereunto.
207	On the north wall of the Anna-pūṇāmbikā shrine in the same temple.	Chōla ..	Tribhuvanachakravartīn Rājendra-Chōḍadēvā.	Do. 20th year, Makara, su. 11, Saturday, Rōhini.	Begins with quoting the [10th] year of (the Hoysala king) Rāmanāthadēvā. Registers the sale of a house-site to a <i>devorādiyūlā</i> by the <i>tāṇatār</i> of the temple for purchasing jaggery to plaster the <i>mandapa</i> .
208	On the west and south walls of the same shrine.	Hoysala ..	Rāmanāthadēvā.	Do. 15th year..., Friday, [Hastā].	Damaged and stones lost. Seems to register sale of a house-site by the temple. Begins with quoting the [2]5th year of [Rājēndrachō]ḍadēvā (III).
PATTUKKOTTAI TALUK.					
209	Tiruvonam.—Inside the <i>garbha-gṛīha</i> of the Tirumēnīnāthōśvara temple in the village.	Pāṇḍya ..	Māravarman <i>alias</i> Tribhuvanachakravartīn Kulaśēkhara-dēvā.	Do. 31st year, Mithuna, su. 12, Wednesday, Anusham.	Registers that the <i>Sivabāhūmanas</i> of the temple at Tiruvāvanam in Pūlivale-kūrram sold land to a certain Kachchi Yēkamban for meeting the expenscs of the goddess Alagiyā-Nāchchiyār.
210	On the right door-jamb of the Saundaranāyaki shrine in the same temple.	Chōla ..	Parakēsa[rivarman] ..	Do. [Lost] ..	Built in. Seems to register a gift of money to the same temple. Refers to Pūlivala-[kūrram].
211	Mangalayur (hamlet of Vellāla-viḍudi).—On the east wall of the <i>mahā-mandapa</i> of the Madhyārjunēsvara temple in the village.	..	Parabhava, Adi 15 ..	Do. ..	Seems to record an agreement made by the <i>tāṇatār</i> of Maṅgalā-ūr with a private individual. Another damaged inscription on the same wall gives the date [Paridhāvī], Vāgīśi [2]7 and seems to register a similar agreement.
212	On six detached stones built into the <i>mandapa</i> in front of the central shrine of the same temple.	..	Pramāṇi, Tai 4 ..	Do. ..	In modern characters. Two of the stones contain the names Tonḍamāṇi-Kulāvāyil and P[er]iṇugudi-Kulāvāyil.
CHINGLEPUT DISTRICT.					
CHINGLEPUT TALUK.					
213	Manamadi.—On the north wall of the central shrine in the Tirukkariśvara temple in the village.	Chōla ..	Vik[ra]ma-Chōḍadēvā ..	Do. ..	Stones lost and ends of lines built in. Begins with the introduction <i>Uṇṭalpōvū uṇṭalpōvū</i> , etc. Seems to register a sale of land to the temple at Tirukkavapuram by Tiruchchirāmbala-Mūvāndavēlāṇ.
214	On the same wall ..	..	Sakalalōkachakravartīn Rājā-nārāyaṇa-Śambuvarāya.	Do. ..	Fragment. Seems to record an order of Śambuvarāya.
215	Do. ..	..	..	Do. ..	Registers gift of a lamp by Taittamaḍai Sambandan, the headman of Taittamaḍai.
216	Do. ..	..	..	Do. ..	Registers gift of tax-free land in the village of Vāvanā-mādēvi, a quarter of Tirukkalkunkūram to the temple of Tirukkārapuramudaiyā-Nāyānār, for offerings, repairs, etc.

B.—Stone inscriptions copied during the year 1930–31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT— <i>cont.</i>						
CHINGLEPUT TALUK—<i>cont.</i>						
Manamadi—<i>cont.</i>						
217	On the west wall of the same shrine.	..	Vijayanagara.	..	Tamil	..
218	On the same wall ..	..	Chōla	..	Thursday, M[ūla].	Registers gift of land by purchase from the assembly of Varavāṇamādēvi-chaturvēdīmāgalam for offerings by Perappillai.
			Tribhuvanachakravartin	Kanni, śu. 5.	..	Records that when, as a result of a temple-dispute between the <i>Kaikkōlas</i> and the merchants of Varavāṇamādēvi, the former were about to leave the place, Dalavāy Señjama-Nāyaka, the agent of the king, ordered that they could remain in the village and that the merchants had no concern in the temples of Uḍaiyavar, Perumāl and Pillaiyār.
			Venkāṭapatiđēva-Mahārāya ..	Śaka 1523, Plava, Āvani 29.	Do.	..
219	Do.	..	Rājakēśarivarman ..	5th year ..	..	Beginnings of lines built in. Registers gift of a lamp to the temple of Tirukkarapuradēva at Kālakkātēr and of (the village?) Marigalalvē'jri for its maintenance.
220	Do.	..	Do.	..	Do.	..
			Do.	..	Do.	Built in in the middle. Registers a sale of land to Araiyan Tillaikūttan <i>akias</i> Rajarāja-Animuri-Nādal-vān by the <i>ūrā</i> of [Kala]kkātēr. Mentions the temples of Thruvagastisvaram-Uḍaiyār, Kādugāl and Sāttān.
221	On the south wall of the same shrine.	Pallava	Sakalabhuwanachakravartin Perūjīngadēva.	31st , ..	Do.	..
			..	..	Do.	Gift of cows for a twilight lamp to the temple, by Sivādāsan Rishabha-vāhanadēvaṇ Tiruvēgambamudaiyān, the accountant of the village of Tirukkarapuram and a member of the Ālungāna, and his brother Ālavanda-Pillai.
222	On the same wall ..	Chōla	Parakēśarivarman ..	15th , ..	Do.	..
223	Do.	..	[Rājarāja I]	..	Do.	Gift of sheep for a lamp to the temple of Tirukkara-puratt-Āiṇār by Madurāntaka Muppadi-IIādarājān.
224	Do.	..	Kannaradēva ..	14th , ..	Do.	..
225	On a stone lying in the pavement of the first <i>prākāra</i> of the same temple.	Chōla	[Rāj]akēśari[varman] ..	17th , ..	Do.	Damaged and incomplete. Commences with the introduction <i>நாட்டுக்குடும்பத்தி</i> , etc. Mentions Kālakkātēr and Agastisvaradēva. Built in in the middle. Relates to a gift of lamp.
226	On a beam of the <i>māndapa</i> in front of the shrine of the goddess in the same temple.	..	..	*8th , ..	Do.	..
227	On a slab lying in front of the same temple.	..	..	..	Do.	Fragment. Mentions the temple of Tirukkarapurattu-deva.
228	On another slab set up in the same village.	..	..	..	Do.	Records the assignment of the <i>allīyam</i> collected in the Wednesday fair, to the temple of Śel[va]-Viṇāyaka, by Kumudārāśar, son of Aḍaippān Patu-Timma-rāśar, for the merit of Vaiyappa-Nāyaka, the agent of Venkāṭadri-Nāyaka.
229	On the south wall of the <i>māndapa</i> in the Vaiκuntha-Perumāl temple in the same village.	Chōla	Āṇi 1[9] ..	..	Do.	Damaged. Mentions Mahāmāndalēśvara-Baśavayadēva-Mahārāja and his agent Timmu . . . Seems to register gift of a house-site.
			Khara, Āṇi 1[9] ..	..	Do.	Fixes the rate of taxes to be paid by the <i>Kaikkōlas</i> and smiths settling in the new street on the southern side of the temple of Tirukkarapuramudaiyā-Nayinār after granting remission on looms for the first three years.
			Durmukhi, Vaigāśi 1 ..	..	Do.	Much damaged. Begins with the introduction <i>குணங் குணங்</i> , etc. Registers gift of cows for lamps.
			[Vikrama-Chōlađevara] ..	..	Do.	

230	On the east wall of the same <i>mandapa</i> .	Ariyana-Udaiyar	... o ...	Siddhārthi, Tai	Do.	..	Records that Śirigrinādār, son of Bōlu-Nāyaka, of Sivapuram constructed the <i>maṭhā-mandapa</i> in the third <i>prākāra</i> of the temple and the <i>muṭha-mandapa</i> . Refers to the completion of the stone temple of Tirukkalyāyāl at Vāṇavaṇmāhādēvi by a subordinate of the king named Dipataraṇaiyan.
231	Agaram.—On the south wall of the <i>mandapa</i> in front of the central shrine in the Kailāśanātha temple in the village.	Chōla	..	Rājēndra-Chōla, I	..	..	..
232	On the same wall	Do.	..	Rājēndra-Chōla, I	..	..	..
233	Do. ::	Do.	..	Rājakēśaravarman <i>alias</i> Chā[kravartin] Kulōttunga-Chōla-dēva.	8th year	Do.	..
234	Do.	Do.	..	[Kali] 4500 (mistake for Kali 4503), Vishu, Karkataka.	40th ,	Tamil	..
235	Do.	Do.	..	.. .. ..	.. .. ..	Do.	..
236	On a slab set up in the same village.	Vijayana-gara.	..	Venkata-dēva-Mahārāya	..	Do.	..
CONJEEVERAM TALUK.							
237	Conjeeveram.—On five slabs built into the roof and floor of the <i>mandapa</i> in front of the central shrine in the Kailāśanātha temple in the village.	Chōla	..	Rājarāja]	.. ..	Sanskrit in Grantha.	..
238	On the roof of the cell adjoining the same shrine.	..	..	.. .. ..	.. .. ..	Tamil and Sanskrit.	..
239	On a platform in the same cell ..	Chōla	..	Parakēśaravarman	.. ..	Tamil	..
240	In the court-yard of the first <i>prākāra</i> (east side) of the same temple.	Do.	..	Parakēśaravarman <i>alias</i> Rājendra-Chōla-dēva[?]	[Lost]	Do.	..
TRICHINOPOLY DISTRICT.							
241	Musiri Taluk.	Tirunarayanaapuram.—On the north and west walls of the Vēdanāyaki-Tāyār shrine in the Vēdanāyaka-Perumāl temple in the village.	..	.. .. ..	7th year	Do.	..

B.—Stone inscriptions copied during the year 1930–31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont.						
	MUSIBI TALUK—cont.					
242	Tirunarayanaapuram.—cont.	Chōlä	Rājākē[<i>sarivarmā</i>]	..	Tamil	Fragment. Seems to provide for a lamp.
243	On the south wall of the same shrine.	Chōlä	..	2nd year ..	Do.	Fragment. Mentions the <i>parudai</i> of the <i>brahmadēya</i> village Mahēndramangalam and seems to register a gift of land. Probably connected with the previous inscription.
244	On the east wall of the same shrine.	Chōlä	Parakē[<i>sari</i>]varman	..	Do.	Fragment. Refers to an exchange of land.
245	On the lintel of the same shrine.	Do.	Do.	11th , ..	Do.	Fragment. Refers to an exchange of land and mentions Mahēndra[mangalam]. On the top of the stone there is the concluding portion of another record registering a gift of land as a <i>dēvēdāna</i> to the temple of Nimirriliya.*] Veykunratu-Purumānadiga.
246	On the north wall of the <i>mandapa</i> in front of the same shrine.	Do.	Parakēsarivarmā <i>alias</i> [Rājendra- <i>Chōlādēva</i>].	21st , ..	Do.	Fragment. Mentions Maheñdramañgajam, a <i>brahmadēya</i> in Mimalai, a subdivision of Vadagarai Rājāsreyya-vaļānādu and refers to a remission of taxes on some (temple) land.
247	On the south wall of the same <i>mandapa</i> .	Pāṇḍya	..	15 + 5th year, Puratiśādi.	Do.	Built in. Seems to register a gift of tax-free land made by the uncle (<i>ammāṇi</i>) [of the king?] who founded an <i>agaram</i> called Avanivēndarāma-chaturvēdimangalam at Tirunāriyānapuram.
248	On the west wall of the first <i>prākāra</i> of the same temple.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvana-chakravartīn Sundara-Pāṇḍyadeva.	..	Do.	Damaged. Registers a gift of tax-free land to the shrine of the goddess Avanivēndarāma-Nāchchiyār in the temple of Vēdanāyaka-Perumāl at Tirunārāyanapuram in Alagarai-nādu by the residents of Araiyā-nādu.
LALGUDI TALUK.						
249	Angarai.—On fragments built into the walls of the <i>prākāra</i> in the Marutāntisvara temple in the village.	Chōlä	..	..	Do.	Fragment. Records that the <i>māhāmandapa</i> of the temple of Agangarai-Marutāntisvara mudiya-Nayinār, as well as the provision made for worship and repairs were the charity of Kōnērdēva-Mahārāja.
250	Lalgudi.—On the north wall of the central shrine of the Saptashivvara temple in the village.	Chōlä	Rājakēsarivarmā	13th year ..	Do.	Registers a gift of land, by purchase, from the <i>sabhā</i> of the <i>brahmadēya</i> village Manalkāl in Kalār-kūnīam by the king's sister Nangai Varaguna-Perumānār, for burning a sacred lamp in the temple of Perumānādīgal at Tiruttavatturā in Idaiyānādu.
PERAMBALUR TALUK.						
251	Arumbavur.—On a stone lying behind the Siva temple in the village.	Do.	Kulōttūṅga- <i>Chōlādēva</i> ..	12th , ..	Do.	Registers gift of land by Śōlān Mōdāṇ <i>alias</i> Magadai-nātū-Vēlāṇ of Arumbār in Vēmbār-kūrram, a subdivision of Milādu <i>alias</i> Jananāthavālanādu, to the temples of Mahādēva and Alvār in the village for the welfare of Śemba-Nāyaka.
252	Chettikulam.—On the east tier of the <i>gopura</i> (left of entrance) in the Kailāsēnātha temple in the village.	..	..	..	Do.	Built in at the right end. Records that the construction of the <i>Samadīvāśal</i> and the seven-storeyed bell-tower of the Śiva temple by the Pālaiyakārāṇ of Tureiyūr was completed this year.

253	On a slab built into the wall of the <i>prākāra</i> of the same temple.	Do.	Registers a gift of tax-free land to meet the cost of the daily requirements of the temple of Rajendrasola-vinnagar-Alagiyamanavāla. Mentions also Amarāndra-Īśvara-mudaiyā-Mahādēva.
254	On four other slabs built into the same wall.	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
KABUR TALUK.			
255	Nagampalli. —On the door-jamb (right of entrance) of the <i>mandapa</i> in front of the central shrine of the Mahābalisvara temple in the village.	Koṛgu	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
256	On the second door-jamb (left of entrance) of the same <i>mandapa</i> .	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
257	On the east wall of the same <i>mandapa</i> .	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
258	On the south wall of the same <i>mandapa</i> .	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
259	On a pillar lying near the Dakshināmūrti niche in the same temple.	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
260	On a slab built into the south wall of the Vināyaka shrine in the same temple.	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
VIZAGAPATAM DISTRICT.			
RAYAGHADA AGENCY.			
261	Devagiri.—On a cavern at the top of the hill near the village.	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
EAST GODAVARI DISTRICT.			
PEDDAPURAM TALUK.			
262	Tirupati.—On a pillar in front of the <i>gopura</i> of the Singāravallabhaśvāmin temple in the village.	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
263	On a pillar to the right of the central shrine in the same temple.	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
264	On a pillar of the <i>mandapa</i> in front of the <i>dhvajastambha</i> in the same temple.	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.
265	On another pillar of the same <i>mandapa</i> .	Do.	Registers gift of gold for a twilight lamp to the construction of a <i>mandapa</i> in the temple of Nayānār at [Kappa]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagan.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet...	Remarks.
EAST GODAVARI DISTRICT—cont.						
PEDDAPURAM TALUK—cont.						
286	On a pillar in the <i>mandapa</i> in front of the central shrine of the same temple.	...	...	Šaka 1327, Parthiva, Vaiśākha, śu. 5, Friday.	Telugu	States that the pillar was presented by Śiṅganna, son of Eravēmi-Setti of the Senāsetla-göttra, a resident of Penungonda.
287	On another pillar in the same <i>mandapa</i>.	...	...	Šaka 1324, Makara-saṅkrānti.	Do.	Registers the gift of a flower garden to the temple and the provision made for its upkeep by a certain Kondamindi Śingamayya on behalf of Tirumala Rāmānujā-chārya.
288	On a third pillar in the same <i>mandapa</i>.	...	...	Šaka 1352, Śādhā-rāpa, Māgha, śu. 13, Thursday.	Do.	Seems to record the grant of the right of worship in the temple and the privileges attached thereto to a certain Kēśavayya, son of Purushottāmaya.
289	On a fourth pillar in the same <i>mandapa</i>.	...	...	Šaka 1352, Śādhā-rāpa, Māgasaṅkāśa, śu. 15, Wednesday.	Do.	Registers gift of a flower-garden to the temple by a certain Tali-Setti of Penukonda for the merit of his parents Tali-Setti and Gaṅgama-Setiśāni and of his other ancestors.
290	On a fifth pillar in the same <i>mandapa</i>.	...	...	Šaka 1327, Āśhadha, śu. 2, Sunday.	Do.	States that this pillar is the gift of a certain Lakkasāni, daughter of Kāla[kē]śu.
291	On a sixth pillar in the same <i>mandapa</i>.	...	...	Šaka 1322, Viśrāma, Māgasaṅkāśa, ba. 7, Wednesday.	Do.	States that this pillar is the gift of [Ko]mmi-Śetti, son of Adapa Allādi-Setti of Penukonda.
292	On a seventh pillar in the same <i>mandapa</i>.	...	...	Šaka 1323, Viśha, Māgasaṅkāśa, śu. 1, Sunday.	Do.	Registers grant, by purchase, of a field and a garden to the temple, by Māri-Setti, son of Sagali-Śetti.
293	On an eighth pillar in the same <i>mandapa</i>.	...	...	Šaka 1566, Tāraṇa, Chaitra, ba. 7, Thursday.	Do.	Registers the gift of a flower-garden together with its tenants to the temple by Vēdāruṣu Appāji-Pantulu.
294	On a ninth pillar in the same <i>mandapa</i>.	...	...	Pramādi, Māgasaṅkāśa, śu. 5, Saturday.	Do.	In modern characters. Registers that a certain Nallan-diga Rāmachandrayaṅgāru, son of Vaṅgala Pāñchālayyaṅgāru plastered the temple (<i>nagara</i>), <i>madhyārāṅgam</i> and other <i>mandapas</i> for the merit of his father.
WEST GODAVARI DISTRICT.						
295	Tellichera.—On three sides of a Nandi-pillar planted near the <i>dhvajastambha</i> in front of the Prakatōśvarasvāmin temple in the village.	Māmna-Goṅka (?)	...	Šaka 1152	...	Sanskrit and Telugu. Praaises the family of a certain Nārāyaṇa-mantri of the Gautama-göttra who was the minister of the king. States that he constructed the temple of Nārāyaṇeśa at Tellichera and provided it with a <i>gopura</i> , <i>mandapa</i> and <i>prākāra</i> and presented to it a golden pinnacle.
296	On the same pillar	...	...	Šaka 1157, Makara-saṅkrānti.	Telugu	Registers gift of cows and land for a lamp to the same temple by Nārāyaṇa-Peṅgaḍa.
297	Do.	...	...	Šaka 1152	...	Damaged. Registers a grant of land to the same temple for a lamp.
298	On a pillar planted in front of the Venkateśvarasvāmin temple in the same village.	...	...	Šaka 1187, Makara-saṅkrānti.	Telugu	Gift of fifty cows for a lamp by Yarapōṭepeddi to the temple of Mūlasthāna-Mallēśvara at Tellichera.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—cont.						
	PALNAD TALUK—cont.					
292	Chinna-Gariapadu—cont. On a slab set up in front of the Añjanēya temple in the same village.	..	..	..	..	States that the temple of Lakshmi-Chennakalasvamin at Chinagārlapādu, which had been in ruins, without worship for several years previously, was reconstructed by a certain Kallepalli Subbarāyudu, the Samuddār (of the village ?) who during the administration (of the district) by Akumannati Narasayya and Kandilāram Śrinivāsachārya under the Kumpinivāru (The East India Company), is also said to have bought some lands and assigned them to the temple for regular worship and offerings. Bears the <i>Tenigalai</i> Vaishnava mark at the top.
293	Julakallu.—On a slab set up near the <i>garudastambha</i> of the Vishnu temple in the village.	..	..	..	..	Records that the pillar with the image of Garudalāvār in front of the temple of Vēnugopalaśvamin at Jiyulakallu in Bellamkonda-sima, which had been originally set up by Vāñkāyalapāti Rāmalingaya Kōndayaṅgāru having been blown down by a storm in Raktākshi, on Karttikai, śu. 2, a new pillar was again set up with an image of Garuḍa by some private individuals who also provided for its worship.
294	On a slab set up near a well called Peddabhbāvi in the same village.	..	..	..	..	Records that the temples of Gopalaśvamin and Bhimesvaraśvamin at Julakallu in Bellamkonda-sima having been without worship for four years, Buchchannagāru, a. <i>kamma</i> of the Kāśitēla-gōtra, reconsecrated them during the time of Rājasri Malaraju Gundarayaniṅgāru and granted some lands to them for worship and offerings. He is also said to have reconstructed the temple of Vighnēśvara in the village, repaired a tank and dug a well.
295	Kambhampadu.—On a stone lying in a ruined temple-site to the west of the village.	..	..	..	..	Registers a grant of land at Kambhampadu made to the temple of Viśvanātha by Velugōti Chennappa-Nāyudu for the merit of his father Nāyanayya. The village is said to have been situated in the <i>Nāyanikara</i> of the chief.
296	On another stone in the same place.	..	..	..	..	Registers the consecration of the temple of Viśvanātha and gift of land to it by Chitamāraju, son of Yidara Mallaparaju for the merit of Velugōti Timmā-Nāyaniṅgāru.
297	On a stone set up in a field called Rājanna-chēnu in the same village.	..	..	..	..	Registers a grant of land at Kambhampadu to a certain Rāmarāju Sainkana by Velugōti Narasappa who held the <i>iyātati</i> of the village.
298	On a stone set up outside the Vēnugopalaśvamin temple in the same village.	..	..	..	..	Records permission accorded by a certain Kurimēdi Sarvanayinīṅgāru to the tenants of Kambhampadu to set up mortar and pestle in the fields for pounding grain (?) and cooking their food during harvest time.
299	On a stone image set up near a well called Kōṭabhbāvi near the same village.	..	..	..	..	Modern.
300						States that this is (the statue of) the hero Narrāvula Pōchama-Reddi who rescued the village Jerepālem from a dacoity.
	Jaya, Phālguna, śu. 10, Sunday.	Do.	Do.	..	..

301	On a slab set up in front of the Bhṛingīśvara temple in the same village.	..	..	Registers grant of a field by a certain Rāmarājya Jāngamayya to the washerman Bābu of Tāḍuvāyi.
302	Gannavaram.—On a stone lying in a field called Chākalavāni-chēnu in the village.	..	..	Registers grant of a pasture land to Ganaparājū, son of Rāmarājū Śaṅkanaṅgāru by Vēligōti Narasappa at Matkuballi which was in his <i>Niyākera</i> .
303	On a stone lying in a stream near the Śōmēśvaraśvāmin temple in the same village.	..	..	Registers grant of a pasture land to Ganaparājū, son of Rāmarājū Śaṅkanaṅgāru by Vēligōti Narasappa at Matkuballi which was in his <i>Niyākera</i> .
304	Kottapalle.—On a slab buried outside the Āñjanēya temple in the village.	..	..	Damaged. Registers grant of land to a temple by Mahamandaleśvara [Anugulārājū].
305	On a slab lying near the Śrīrāma temple in the same village.	..	..	Much damaged. Records that when a certain Śingarayya-dēva-Maharājā was governing Nāgārjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
306	Nagulavaram.—On a pillar buried in the <i>prākāra</i> of the Chennakēśavaśvāmin temple in the village.	..	..	Much damaged. Records that when a certain Śingarayya-dēva-Maharājā was governing Nāgārjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
307	Bodanapadu.—On a slab lying in the ruined Śiva temple in the village.	..	..	Much damaged. Records that when a certain Śingarayya-dēva-Maharājā was governing Nāgārjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
308	Narmalapadu.—On a slab built into the wall of the Chennakēśavaśvāmin temple in the village.	..	..	Much damaged. Records that when a certain Śingarayya-dēva-Maharājā was governing Nāgārjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
309	On a slab built into the ceiling of the <i>māṇḍapa</i> in front of the same temple.	..	..	Much damaged. Records that when a certain Śingarayya-dēva-Maharājā was governing Nāgārjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
310	Oppicherla.—On a slab lying on the road to Durgi, about 1½ miles from the village.	..	..	Much damaged. Records that when a certain Śingarayya-dēva-Maharājā was governing Nāgārjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
311	On the same slab .. ..	..	..	Much damaged. Records that when a certain Śingarayya-dēva-Maharājā was governing Nāgārjunikonda, a certain Buddinēdu made some grant of land for the merit of his parents.
312	Pasuvemula.—On a slab set up in front of the Śrīrāma temple in the village.	..	..	Much damaged. Purports to record the grant of the grazing fees (<i>pullari</i>) on some land at Pasuvemula by Vishnuvardhana-Chakravartin and Rudradēva, for the merit of their parents.
313	On a slab built into the ceiling of the dilapidated Vishnu temple in the same village.	..	..	Much damaged. Purports to record the grant of the grazing fees (<i>pullari</i>) on some land at Pasuvemula by Vishnuvardhana-Chakravartin and Rudradēva, for the merit of their parents.

B.—Stone inscriptions copied during the year 1930–31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—cont.						
PALLNAD TALUK—cont.						
314	Satrasala. —On a slab built into a wall of the Siva temple in the village.	...	Saka 1166, Krōdhin, Kārttiya, su. 15, Monday.	Telugu	..	Incomplete. Gives the <i>prasasti</i> of Mahāmāndalēśvara of Gandapendara Ambayyadēva, the subordinate of Gaṇapati-dēva. Registers the gift made by this chief of an oil-mill and of the <i>swīka</i> (tolls) levied at Satrasala, for a lamp in the temple of Syayambhu Śrī-Mahādēva at that village.
315	On another slab built into the same wall.	...	..	Sanskrit and Telugu.	..	Mentions Vibhūtigaura of Māchirājupalli near Ōringallu, who lived on the Srigiri hill and was a servant in the house of Śri-Panditārādhyā. Also mentions a certain Bondalapāti Sōmu (See <i>A.R.</i> for 1925–26, pp. 116–117).
316	On a pillar lying in front of the same temple.	...	Saka 1025, Subhānu, Āśāḍha, su. 1, Monday.	Telugu	..	Beginning lost. Gives a long <i>prasasti</i> of Mandadi Rēvī-Nāyaka, and states that he set up the gods Bijēśvara-dēva, Mugdhēśvara-dēva, and Rēvēśvara-dēva, with attendant deities and gave some land for their worship and offerings and for a feeding house in the temple with the permission of his master Dōraya-Bētabhūpāla.
317	Singarutla. —On a stone set up near a spring in the village.	Kākatiya ..	Pratāparudradēva-Mahārāja	Do.	..	Registers a grant made by Abhinava-Nārasimhadēva at Samnekhanda for the merit of the king, by Immadi Lēnkaingāru, and the <i>karanas</i> .
318	On a pillar in the ruined Narasimhasvāmin temple in the same village.	..	..	Sanskrit Telugu.	in	Seriously damaged. Seems to register a grant to the temple of Nrīśīmha at Singarutla by a certain Kondaya, born in the Pūlipāka family and the Ātrēya-gotra.
319	Srigripadu. —On a slab lying in a field to the east of the village.	Kākatiya ..	Pratāparudra[deva]-Mahārāja	Do.	..	Registers a grant of land at Chalagudipādu by Pūlipāti Conkināyaningāru for the welfare of the king and for the merit of Māchaya-Nāyaka.
320	On a slab in a field to the south of the same village.	..	..	Do.	..	Registers grant of land by Kādama-Reddi the servant of Mahāmāndalēśvara, Birudugamaraṇa and the Reddis of [Bai]rēpalli to the god Kūḍali Rāmēśvara-dēva.
321	Tallapalli. —On a slab set up in front of the ruined temple of Lakshminārāyaṇa.	Kākatiya ..	Rudradēva-Mahārāja ..	Do.	..	Registers grant of the <i>swīka</i> of Tāḍlapalli for lamps to the temple of Lakshminārāyaṇa, at the village by the Mahāpradhāni Pōnikala Mallaya-Pregada, the bāhat-tara-niyōgadhipati of the king for the merit of his lord. Records also a gift of land made by Bāri-[He]mmayya for the merit of his master Tripurārīdēva.
322	On another slab set up in front of the same temple.	..	..	Do.	..	Damaged. Contains verses in praise of a chief named Janardana and of his minister Dēvaya, born in the Kausīka-gotra. Registers that the latter consecrated the temple of Lakshminārāyaṇa at Tāḍlapalli.
323	On the same slab	Kākatiya ..	Pratāparudradēva-Mahārāja ..	Do.	..	Damaged. Registers grant of land for worship and offerings to the god Lakshminārāyaṇa at Tāḍlapalli by a private individual (name lost) for the merit of an officer (name lost) of the king.
324	On a third slab set up in the same place.	Do.	Rudradēva-Mahārāja, lord of Kākatiyāpura.	Do.	..	Damaged. Seems to register a gift of land by Dēvaparājā of Tāḍlapalli the <i>Pradhāni</i> of Jannīgadēva who was the minister of the king, for worship to an image which he had set up at Tāḍlapalli. Registers also a gift of tolls and mentions Ambasamudram.

			English	Telugu.			
325	Tummarukota.—On a conserved tomb-stone in the village.	..	..	..	..	Noticed in the <i>List of Inscriptions on Tombs or Monuments in Madras</i> by J. J. Cotton, p. 228.	
326	On another tomb-stone conserved in the same village.	..	..	..	..	<i>Ibid.</i> , page 229.	
327	On a third tomb-stone conserved in the same village.	..	..	..	..
328	On a fourth tomb-stone conserved in the same village.	..	..	..	..
329	On a slab lying in front of the Hanumān temple in the same village.	..	..	..	..	States that this (temple) was consecrated by Subbayya, Amin of Mandapāṇi.	
330	On a slab lying in a street in the same village.	..	..	..	..	States that the measuring rod as settled by the Kumpūṇīvāru (the East India Company) was 33 feet long.	
331	On a slab lying in the Vishnu temple in the same village.	..	..	..	..	States that this is the <i>Bhoga-mandapa</i> built by Rāmarāju.	
332	Uppalapadu.—On three pieces of stone lying in a field to the north of the village.	Kākādiyā ..	Rudra[dēva]-Māhā]raja	..	..	Damaged and mutilated. Registers a grant of tolls made to the temple of Čennakēśavādēva when Gaṇḍapēdāra, Jannigaddava-Mahārāja was governing the country from Panurgalu to Marjavādi.	
333	Veludurti.—On a slab lying near a ruined temple to the west of the village.	..	..	..	..	Registers grant of land for offerings to the temple called Raddigutla, at Śāsanapumbrōlu made in the time of Mahāmantalēśvara Kunnāra] Birudū-Gāmarāju.	
334	On two pieces of stone lying near an old village site to the west of the village.	..	..	..	..	Damaged. Records the construction of a temple by Aki-Reddi, son of [Appi]-Reddi and Jakkasāni, and its maintenance by his sons. Mentions Śāsanam[brōlu].	
SOUTH KANARA DISTRICT.							
335	Inuvalli.—On two broken slabs lying in the Durgā temple in the village.	Vijaya-nagara.	Šaka [1]335, Vijaya],	Kannada	..	Damaged and worn out. Seems to record a gift to a temple (name lost) and mentions the village Yinavali. Registers also a gift of oil made for burning a lamp in the temple in the month of Viśiṣṭhikā.	
336	Sujeru.—On a slab lying about 2 furlongs from the Bhūtasthāna temple in the village.	..	..	..	..	Registers a political pact made between Tūluvarasa, <i>alias</i> Chavutā of Puttige and (his followers) 'Ajiśā-vira' and 'Baliśāvira', on one side and Vira-Narasimha-Banga of Bangavādi and his 5,000 followers and their neighbours on the other, defining their respective rights and privileges, under the arbitration of Vēdanāranda-Vodeya, the disciple of Krishnānanda-Vodeya, and of Tirumulārasa, <i>alias</i> Kinnika-Heggade who acted as intermediaries in the settlement.	
337	On a stone set up in a field called Dāsaraṇa-gadde in the same village.	Vijaya-nagara.	Šaka 1363, [Raudri],, Sunday.	Do.	..	Much damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Marigālādēvi.	
338	On a stone set up in another field in the same village.	Ālupa	Šaka 1228, Viśvavasu, Sirimha 18, Sunday.	Do.	..	States that the king while he was seated in his palace called Bhurvanāsraya at Marigālpura, made a gift of land for offerings to the god Timirēśvara.	
339	Simanturu.—On a slab set up in the Janārdanaśvāmin temple in the village.	..	..	..	..	Seriously damaged at the beginning. Seems to register an agreement between two parties defining their rights and responsibilities towards each other.	
340	On another slab set up in the same temple.	Vijaya-nagara.	Šaka [143]5, [Ān]gira, [Mēsha], ba. 2...	Do.	..	Much damaged. Mentions Timmaya-Dannāyaka at whose command Ratnappa-Vodeya was administering the Maṅgalūru and Barakūrāiyas. Seems to register a political agreement between Kunde-Heggade and Kinnika-Heggade.	

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT						
MANGALORE TALUK—cont.						
341	On a third slab set up in the same temple.	••	••••	Śaka 133[3], [Vikrīti], Mina Monday.	Kannada	Records an agreement made between a certain Chennaya Mēlanta, alias Kunda-Heggade and his nephew Bemana-Heggade on one side, and Kinnika-Sāmanta, alias Kinnika-Heggade and his nephew Kāntu-Heggade on the other, who had been estranged over the possession of some lands, now binding themselves to keep their respective lands and not to encroach upon each other's portion.
342	On a slab lying by the side of the well in the Brahmasthāna temple.	Vijaya-nagara.	Dē[va]rāya-Mahārāya ..	Śaka 13[66], Rudhi-[ro]dgārin.	Do.	Severely damaged. Seems to record a gift of land. Mentions (the village) Kumārāngala.
343	Kilpadi.—On a slab set up in a field in the village.	••	••••	Siddhārthīn, [Ri]shabhā 15, [Satur-day].	Do.	The characters seem to be of about the 12th century A.D. Refers to a gift of land. Mentions Dēvarasa of Kumārāngala.
344	Putturu.—On a slab set up in the Mahālīngēśvara-svāmin temple in the village.	Vijaya-nagara.	Pratāpa-Dēvarāya ..	Śaka 1353, Viśodhikrit, Mārgaśīra, śu. 5, Sunday.	Do.	Refers to Annappa, son of Dēvarāja, as ruling the Maṅgālūrāja under the orders of Pradhāna. Hariyappa-Dannāyaka. Records gifts of lands by several individuals of Tilugādiya-nādu for the requirements of the temple of Maṇadēva at Puttūru situated in the country administered by [Pādyā]ppa-Arasa, alias Baṅga, on the occasion of (the teacher) Kāryāśāktidēva to the place.
345	On another slab set up in the same temple.	Vijaya-nagara.	Sādhāraṇa ..	••••	Do.	Severely damaged. The writing seems to belong to the 12th century A.D. Seems to record the foundation of a tank and prohibition of catching fish therein. The writing is thin in the latter portion. States that the Barakūr-and Maṅgalūrāja were governed together by Annara under the orders of Maḥāpradhāna Achanna-Dannāyaka. Records provision made for a feeding-house for Brahmans by Rāmarasa, who was administering the [Khaldabā]rāja. Much damaged. Seems to register a gift of land to a temple (name lost). Mentions some sāṅkītās.
346	Kudmar.—On two slabs lying in the Pañchalingēśvara temple in the village.	Vijaya-nagara.	Gajabēṭkāra Dēvarāya-Mahārāya.	Śaka 1364 (mistake for 1361) (expired), Rāśadri, Aśāḍha, śu. 1, Tuesday.	Do.	Refers to the king as ruling from the jewelled throne at Vidyānagarī. Registers the gift of the village [Ba]lpa in the Kādaba-sīma of the Maṅgalūrāja and gold made by [Sadā] śivārāya-Nāyaka of Kējādi for offerings and lamp in the temple of Subrahmanyadēva at Ku[kke].
347	Balpa.—On a slab lying in the ruined Durgā temple in the village.	Vijaya-nagara.	Prañāḍīdīcha, Chaitrī, śu. 9, [Tuesday].	Śaka 1484, Dundubhi, Vaisākha, śu. 3, Monday.	Do.	Records the assignment of paddy due to the king as the siddhārāja tax from the residents of Edemangala in Kādaba-nādu for feeding four Brahmans daily in the temple of that village. The gift was made by Rāmarasa of Kādaba under the orders of Dēvarāja-Vodeya, the governor of Maṅgalūrāja.
348	Arigudi (near Balpa).—On a slab set up under a tree in a field near the Kāñūr-mayha in the village.	Vijaya-nagara.	Mahāmāndalēśvara-Aliya Rāmappayaḍeva-Mahārāsa.	Do.	Damaged. Connected with the above inscription. Records the gift of paddy for feeding 3 more Brahmans in the temple.	
349	Edamangala.—On a slab set up in the Pañchalingēśvara temple in the village.	Dēvarāya-Mahārāya ..	Śaka 1354 (expired), Paridhāvi, Kārttika, śu. 1, Sunday.	Do.	..	
350	On another slab in the same temple.	••	[Paridhāvi, Kārttika, ..]	Do.	..	

351	Bantra.—On a slab set up in the Mahalingēśvara temple in the village.	..	..	..	..	..	Do.	..	In characters of about the 8th century A.D. Refers to the rule of a Katamba (Kacamba) king. Seems to register an agreement regarding the enjoyment of some lands, made in the presence of the king, the Katamba chief Rāchamallan-Dugarāja, brother of Vilāritteśvara, and Narasingan-Dugarāja, and some <i>Pergades</i> . States that a golden pinnacle was set up over the temple of Pañchalingadēva at Iṣṭakāpura by Mundī-Setti-sēkhara, for Mañināda, nephew of Kinyannakāya, alias Doṅba-Vergade having been cured of a disease. On a stone mortar here is a modern Malayālam inscription of Narasimharāja of Vithala.
352	Vitla.—On a copper sheet preserved in the 'palace' in the village.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
353	On a stone water-cistern by the road-side in the same village.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
354	Coondapoor TALUK.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
355	Hemmadi.—On a slab set up by the side of the central shrine in the Lakshminārāyaṇapadēva temple in the village.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
356	On a slab lying in front of the same temple.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
357	Kanyana.—On a slab set up in the Gubbukōne Gōpālakrishna temple in the village.	Do.	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
358	On another slab set up in the same place.	Do.	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
359	On a third slab set up in the same temple.	Do.	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
360	On a slab set up in a field called the 'Mūrumudi-gadde', in the same village.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
361	On a slab set up in another field called the 'Dēvasea' in the same village.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Vitla.—On a copper sheet preserved in the 'palace' in the village.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Krishnarāya-Mahārāya.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Vijaya-nagara.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Harihararāya.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Praudha Dēvarāya-Mahārāya.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Harihararāya.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Vira-Kikkāyi-Tāyi	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.
	Virūpāksharāya-Mahārāya.	..	..	..	..	..	Do.	..	States that Kurūñidēvara, alias Doṅba-Hegade of Vithala, set up this [water-trough] for cows, to secure merit.

6. *Jananis* of the *nālukuru* of Rājādi-Kanyāna and by the 50 *Jagat*, subject to certain conditions. Damaged. The ruler receives the *birdas*: *Pāndya-chakravarti*, *Arīrāya-basava-sankara* and *Rāyagejārakusā*. Seems to register a gift of land made by the queen to a certain Anṇa-Hebāruva. Badly damaged. Seems to record some provision made by Mahāpradhāna Vitharasā-Odeya for worship and offerings in the temple of Mahādēva at Basīrūru, while he was administering the Bārakūri-rajya under the orders of the king.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT						
—cont.						
362	Coondaipoor Taluk—cont.	..	..	Kannada	..	Seems to record gift of paddy (to the temple).
363	Marvante.—On a slab set up in the Mahārājasvāmin (Vishnu) temple in the village.	..	..	Do.	..	The inscription is engraved on belts below the panels. Damaged. States that this is the <i>Yīva(Vīra)-kālī</i> set up by a certain Basavaka-Nāyakī (perhaps in memory of some deceased person killed in a fight). Mentions Honnādēvi-Āmma of Hāduvai.
364	Udipi Taluk.	Vijaya-nagara.	..	Šaka 1468 (expired), Parābhava, Kārtika, ba. 1, [Chandra]vāra.	Do.	..
365	Mattu.—On a slab set up in the Vishnumūrti temple in the village.	..	..	Šaka 142[2], Siddhārthi, Kārttike, śu. 7.	Tulu(?)	..
366	On another slab set up in the same temple.	..	..	..	..	Much damaged. Seems to record a gift of land.
367	Pangala.—On a slab set up near the Hejje-matha in the village.	Vijaya-nagara.	[Dēva]rāya-Mahārāya ..	Šaka 1350 (expired), [Plava]jīga, Phālguma, śu. 1, Monday.	Kannada	..
368	Paduru.—On a slab set up in the Mahālīṅgēśvara temple.	Ālupa	Pāṇḍyachakravartī Vīra-Pāṇḍyadēva-Ālpēndradēva.	Do.	..	Seems to record a gift of land.
369	On another slab set up in the same temple.	Do.	Do.	[Lost]	Do.	..
370	Innanje.—On a stone set up at the right entrance into the Vishnumūrti temple in the village.	..	..	..	Tulu(?)	..
371	Bantakallu (near Sirva).—On a hero-stone set up in a grove by the roadside.	..	..	Śobhakrīt ..	Kannada	..
372	Sirva.—On a slab set up in the Vishnumūrti temple in the village.	..	..	Jupiter in Makara ..	Tulu(?)	..
373	Kunjuru (near Yellūru).—On a slab lying in the Durgā-Paramēśvari temple.	..	..	Jupiter in Mīna ..	Do. ..	..
374	On another slab in the same temple.	..	..	..	Kannada	..
	Padebeitu.—On a slab set up in a place called Dammargudde, about a mile to the north of the Subrahmaṇya temple in the village.	Ālupa	Vīra-[Sō]yidēva-Ālupēndradēva.	Do.	..	Much damaged. Seems to record a gift of money income to the temple of [Kō]yīśvara by the king. Mentions Mahāpradhāna, Sōlva[jīma]-Sēnabōva, and Sūṅgama-[Sā]hūni. On the back of the slab is a much mutilated Kārṇaśāra record in Vijayanagara characters. It mentions a Vodēya and some mudāvis.

APPENDIX C.

Principal dates from Appendix B to the *Annual Report* for 1930-31,
calculated with the help of the *Indian Ephemeris*.

Appen- dix.	Number of inscrip- tions.	Details of dates with their English equivalents and remarks.
		CHOLA.
		<i>Madiraikonda Parakēsarivarman.</i>
B	130	11th year, Kannī, Hasta, solar eclipse = A.D. 917, September 19, Friday ; '13. <i>Rājakēsarivarman Kulōttunga-Chōladēva (I).</i>
"	46	42nd year, Makara, śu. 1, Uttirādam, Monday = A.D. 1112, January 1, Monday; f.d.t. '22 ; '49. <i>Vikrama-Chōladēva.</i>
"	41	[1]3th year, Makara, śu. 6, Monday, Uttiraṭṭādi = A.D. 1131, January 5, Monday ; f.d.t. '77 ; f.d.n. '17.
"	47	1[1]th year, Pañguṇī 5, Tuesday, śu. 7, Rōhiṇī = A.D. 1129, February 26, Tuesday ; f.d.t. '35 ; '86.
"	194	14th year, Mīna, ba. 13, Wednesday, Śadaiyam = A.D. 1132, March 16, Wednesday ; f.d.t. '34 ; '62. <i>Rājakēsarivarman Tribhuvanachakravartin Kulōttunga-Chōladēva (II).</i>
"	61	7th year, Karkaṭaka, ba. 7, Monday, Aśvatī = A.D. 1140, July 8, Monday ; '53 ; f.d.n. '05. <i>Parakēsarivarman Tribhuvanachakravartin Rājarājadēva (II).</i>
"	55	7th year, Kumbha, ba. 6, Monday, Anisham = A.D. 1153, February 16, Monday ; '22 ; '95. <i>Rājakēsarivarman alias Tribhuvanachakravartin Rājādhīrājadēva (II).</i>
"	69	5th year, Tulā, śu. 9, Monday, Aviṭṭam = A.D. 1167, October 23, Monday ; f.d.t. '34 ; '74. <i>Tribhuvanachakravartin Kulōttunga-Chōladēva (III)</i> or <i>Tribhuvanavīradēva.</i>
"	48	25th year, Mīna, ba. 2, Saturday, Chittirai = A.D. 1203, March 1, Saturday ; '64 ; f.d.n. '12.
"	52	3[4]th year, Dhanus, śu. 13, Monday, Mṛigaśirsha = A.D. 1211, December 19, Monday ; '65 ; f.d.n. '13.
"	72	39th year, Mīthuna, ba. 15, Monday, Mṛigaśirsha = A.D. 1217, June 5, Monday ; '85 ; '58. <i>Tribhuvanachakravartin Rājarājadēva (III).</i>
"	51	2nd year, Tulā, ba. 13, Friday, Uttiram = A.D. 1217, September 29, Friday ; f.d.t. '34 ; f.d.n. '45. <i>Tribhuvanachakravartin Rājēndra-Chōladēva (III).</i>
"	207	20th year, Makara, śu. 11, Saturday, Rōhiṇī = A.D. 1267, January 8, Saturday ; '53 ; '35.
		PANDYA.
		<i>Māravarman alias Kulaśēkharadēva.</i>
"	209	31st year, Mīthuna, śu. 12, Wednesday, Anusham. Probably A.D. 1299, June 10, Wednesday. The nak. was Viśākhā (not Anusha), which commenced at '51 on this day and ended at '61 the next day.
		PALLAVA.
		<i>Peruñjīngadēva.</i>
"	53	3rd year, Rishabha, śu. 10, Tuesday, Hasta = A.D. 1244, May 17, Tuesday ; f.d.t. '97 ; f.d.n. '99.
"	54	22nd year, ba. 3, Thursday, Rōhiṇī = A.D. 1264, October 9, Thursday ; '85 ; f.d.n. '23. The month was Tulā.

C.—Principal dates from Appendix B to the *Annual Report* for 1930–31, calculated with the help of the *Indian Ephemeris*—cont.

Appen- dix.	Number of inscrip- tions.	Details of dates with their English equivalents and remarks.
KAKATIYA.		
<i>Mahāmandalēśvara Rudradēva-Mahārāja.</i>		
B	281	Śaka 1202, Vikrama, Āshādha, ba. 11, Monday = A.D. 1280, June 24, Monday; '45.
„	321	Śaka 1191, Śukla, Āsvayuja, śu. 15, Friday, lunar eclipse = A.D. 1269, October 11, Friday; '58. There was a lunar eclipse on this day.
„	324	Śaka 1189, Pra[bhava], Vaiśākha, śu. 13, Friday = A.D. 1267, April 8, Friday; '59.
<i>Pratāparudradēva-Mahārāja.</i>		
„	317	Śaka 1240, Kālayukti, Jyēshṭha, śu. [11], Thursday = A.D. 1318, May 11, Thursday; '71.
„	319	Śaka 1220, Viśambi, Vaiśākha, śu. 15, Thursday, lunar eclipse. Probably A.D. 1299, April 16, Thursday; f.d.t. '00. Both the Śaka and the cyclic years are expired ones. In this year there was, however, no lunar eclipse in Vaiśākha, but there was one in Chaitra.
„	323	Pingala, Chaitra, śu. 15, [Monday], lunar eclipse = A.D. 1317, March 28, Monday; '58; lunar eclipse.
ALUPA.		
<i>Baṅkidēva-Ālupēndradēva.</i>		
„	338	Śaka 1228, Viśvāvasu, Simha 18, Sunday = A.D. 1305, August 15, Sunday.
VIJAYANAGARA.		
<i>Dēvarāya-Mahārāya.</i>		
„	2	Śaka 1290 (mistake), Viśvāvasu, śu. 5, Monday In Dēvarāya's reign Viśvāvasu corresponded to Śaka 1347. In Viśvāvasu, śu. 5 was current on Monday, 17th September, A.D. 1425 and 14th January, A.D. 1426.
<i>Harihararāya.</i>		
„	357	Śaka 1306, Raktākṣhi, Jyēshṭha, śu. 2, Sunday = A.D. 1384, May 22, Sunday; '95.
„	359	Śaka 1320, Īśvara, Phālgu[na], ba. 10, Saturday = A.D. 1398, January 12, Saturday; f.d.t. '40. Phālguna is perhaps a mistake for Pausha. In case the expired year was meant, i.e., Bahudhānya, the corresponding English date would be A.D. 1399, March 1, Saturday; f.d.t. '92.
<i>Vira-Bhūpati-Udaiyar.</i>		
„	111	Śaka 1336, Manmatha, Karkaṭaka, śu. 7, Sunday, Śōdi Probably A.D. 1415, July 13, Saturday; '44; f.d.n. '45. The week-day seems to be wrongly cited as Sunday.
<i>Vijayarāya-Mahārāya.</i>		
„	110	Śaka 134[4], Śōbhakṛit, Karkaṭaka, śu. 11, Monday, Mūla = A.D. 1423, July 19, Monday; '49; f.d.n. '46
„	116	Śaka 13**, [Kshaya], Karkaṭaka, śu. [10, Monday] = A.D. 1446, July 4, Monday; '01.
<i>Dēvarāya-Mahārāya.</i>		
„	366	Śaka 1350 (expired), [Plava]ṅga, Phālguna, śu. 1, Monday = A.D. 1428, February 16, Monday; '50.
„	349	Śaka 1354 (expired), Paridhāvi, Kārttika, śu. 1, Sunday In the month of Kārttika, both ba. 1 and śu. 1 were current on a Saturday and not Sunday. The intended date was probably A.D. 1432, October 25, Saturday; '38.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31, calculated with the help of the *Indian Ephemeris*—cont.

Appen- dix.	Number of inscrip- tions.	Details of dates with their English equivalents and remarks.
VIJAYANAGARA—cont.		
<i>Dēvarāya-Mahārāya—cont.</i>		
B	344	Śaka 1353, Virōdhikṛit, Mārgaśira, śu. 5, Sunday = A.D. 1431, November 11, Sunday; the tithi śu. 5 had however ended at 31 the previous day.
„	346	Śaka 1364 (mistake for 1361 expired), Raudri, Āshādha, śu. 1, Tuesday. The cyclic year Raudri was current in Śaka 1362 and the intended date was probably A.D. 1440, May 31, Tuesday; '90.
„	358	Śaka 1379, Dhātu, Māgha, śu. 5, Thursday If Dhātu be taken as expired, the equivalent date would be A.D. 1458, January 19; '95.
„	361	— Śaka 1398, Du[rmukha], Bhādrapada, śu. 2, Wednesday = A.D. 1476, August 21, Wednesday; '63.
„	3	Śaka 144[9*], Vyaya, dvādaśī, Tiruvādirai, Monday. In the cyclic year Vyaya (= A.D. 1526-27), dvādaśī and Tiruvādirai were concurrent in the month of Tai (i.e.), A.D. 1527, January 14, Monday; '39; f.d.n. '12.
„	62	Śaka 1447, Pārthiva, Tulā, śu. 12, Friday, Uttiratṭādi = A.D. 1525, October 27, Friday; f.d.t. '03; '62
„	355	Śaka 14[4]9, Vyaya, Chaitra, śu. 1[3], [Monday] = A.D. 1526, March 26, Monday; '67.
<i>[Achyuta]dēva-Mahārāya.</i>		
„	70	Śaka 1452, Siṁha, śu. 7, Monday, Hasta. The details given are irregular. The date probably corresponded to A.D. 1530, August 29, Monday. The nakshatra was, however, Anurādhā.
<i>Mahāmaṇḍaleśvara Aliya Rāmappayadēva-Mahārāsa.</i>		
„	348	Śaka 1484, Dundubhi, Vaiśākha, śu. 3, Monday = A.D. 1562, April 6, Monday.
<i>Veṅkaṭadēva-Mahārāya.</i>		
„	236	Śaka 1569, Plava (wrong), Mēsha, śu. 12, Uttiram. Śaka 1569 corresponded to the cyclic year Sarvajit and not Plava. In this year (= A.D. 1647) Mēsha, śu. 12 fell on April 6, Tuesday with nakshatra Uttiram. But we do not know of a Veṅkaṭa with this date. If the cyclic year be taken as correct, the Śaka year will be either 1523 or 1583, in both of which years there was a Veṅkaṭa. The details would then correspond to A.D. 1601, April 4, Saturday; '25; '97 and A.D. 1661, April 1, Monday; '39; f.d.t. '43.
MISCELLANEOUS.		
„	1	Śaka 140[9*], Plavaṅga, śu. 11, Saturday. In the absence of the month and the nakshatra the date cannot be verified; but in the year Plavaṅga, śu. 11 was current on Saturday on the following days:— 1. A.D. 1487, June 2, Saturday, '06. 2. A.D. 1487, July 1, Saturday; f.d.t. '57. 3. A.D. 1487, October 27, Saturday; f.d.t. '39. 4. A.D. 1488, February 23, Saturday; '56.
„	4	Śaka 1428, Kshaya, Tulā, śu. 3, Ānilam, Sunday = A.D. 1506, October 18, Sunday; f.d.t. '38; '78.
„	262	Śaka 1348, Parābhava, Mārgaśira, śu. 2, Friday = A.D. 1426, November 1, Friday; '65.
„	263	Śaka 1326, Tāraṇa, Māgha, śu. 7, Wednesday = A.D. 1405, January 7, Wednesday; '75.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31,
calculated with the help of the *Indian Ephemeris*—cont.

Appen- dix.	Number of inscrip- tions.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—cont.
B	264	Saka 1373, Prajāpati, Kārttika, śu. 11, Friday, Kshirābdhi-punyakāla = A.D. 1451, November 5, Friday; '28.
"	265	Saka 1345, Sōbhakrit, Pushya, ba. 11, Tuesday, Makara-saṅkramana = A.D. 1423, December 28, Tuesday; '82. The cyclic year quoted was an expired one.
"	266	Saka 1327, Pārthiva, Vaiśākha, śu. 5, Friday = A.D. 1405, April 3, Friday; f.d.t. '24.
"	268	Saka 1352, Sādhāraṇa, Māgha, śu. 13, Thursday = A.D. 1431, January 25, Thursday; f.d.t. '40.
"	269	Saka 1352, Sādhāraṇa, Mārgaśira, śu. 15, Wednesday = A.D. 1430, November 29, Wednesday; f.d.t. '06.
"	270	Saka 1327, Āshāḍha, śu. 2, Sunday = A.D. 1405, June 28, Sunday; '66. The month quoted must be Nija-Āshāḍha.
"	271	Saka 1322, Vikrama, Mārgaśira, ba. 7, Wednesday = A.D. 1400, December 8, Wednesday; '66.
"	272	Saka 1323, Vṛiṣha, Mārgaśira, śu. 1, Sunday = A.D. 1401, November 6, Sunday; f.d.t. '00.
"	273	Saka 1566, Tāraṇa, Chaitra, ba. 7, Thursday = A.D. 1644, April 18, Thursday; f.d.t. '15.
"	283	Saka 15[55], Yuva (wrong), Māgha, ba. 14, Monday = A.D. 1633, January 28, Monday. The cyclic year was Śrimukha.
"	284	Saka 1555, Sarvadhāri (wrong), Phālguna, śu. 15, Thursday = A.D. 1633, February 14, Thursday. The cyclic year was Āngiras.
"	287	Saka 1198, . . . Bhādrapada, ba. 10, Friday = A.D. 1276, September 4, Friday; f.d.t. '15. The cyclic year was Dhātu.
"	288	Saka 1796, Bhāva, Chaitra, ba. 13, Tuesday = A.D. 1874, April 14, Tuesday; '75.
"	291	Saka 1440, Ba[hudhā]nya, Chaitra, ba. 30, [Friday] = A.D. 1518, April 9, Friday; f.d.t. '05.
"	295	Saka 1434, Āngira, Phālguna, ba. 11, Thursday = A.D. 1513, March 3, Thursday; '42.
"	296	Saka 1477, Bahudhānya (wrong), Vaiśākha, 11, Saturday. Saka 1477 was Rākshasa and Bahudhānya was current in Saka 1500. The date is irregular. In Saka 1477 and 1500, Vaiśākha, 11 (was not) current on Saturday.
"	301	Saka 1180, Kālayukti, Vaiśākha, śu. 15, Thursday = A.D. 1258, April 18, Thursday; f.d.t. '46.
"	310	Saka 1221, Vikāri, Bhādrapada, śu. 2, Friday = A.D. 1299, August 28, Friday; f.d.t. '24.
"	311	Saka 1257, Yuva, Kārttika, śu. 15, Wednesday = A.D. 1335, November 1, Wednesday; '49.
"	312	Saka 1221, [Vi]kāri, Nija-Āshāḍha, śu. 15, Tuesday, lunar eclipse. The date is irregular. In Vikāri, there was no Adhika-Āshāḍha nor was there a lunar eclipse in Āshāḍha.
"	314	Saka 1166, Krōdhin, Kārttika, śu. 15, Monday = A.D. 1244, October 17, Monday; '55.
"	316	Saka 1025, Subhānu, Āshāḍha, śu. 1, Monday = A.D. 1103, June 8, Monday. The tithi was śu. 2 (not śu. 1) which ended at '55 on that day.
"	322	Saka 1188, Prabhava, Vaiśākha, śu. 13, Friday. The intended date is probably A.D. 1267, April 8, Friday; '59.
"	334	Saka 105[3], Sādhāraṇa, Phālguna, ba. 1, Saturday = A.D. 1131, February 14, Saturday; f.d.t. '03.
"	336	Saka 1450, Sarvadhāri, Vaiśākha, ba. 2, Tuesday = A.D. 1528, May 5, Tuesday; f.d.t. '34.
"	341	Saka 13[3]3, [Vikriti], Mīna 1[3], Monday = A.D. 1411, March 9, Monday.
"	352	Saka 1358, Rākshasa, Mīna 17, Wednesday. Rākshasa, Mīna 17 was Monday (not Wednesday), 12th March, A.D. 1436.
"	353	Saka 1493 (expired), Prajōtpatti, Vaiśākha, śu. 5, Sunday = A.D. 1571, April 29, Sunday; '44.
"	363	Saka 1468 (expired), Parābhava, Kārttika, ba. 1, [Chandra]vāra A.D. 1546, November 8, Monday; '89.

APPENDIX D.

List of drawings prepared during the year 1930-31.

Number. *	Locality and district.	Description.	Scale.
224	Conjeeveram (Chingleput district).	Kailāsanātha temple—Mutilated painting in tempera colours of a torso on the wall in the third niche in the south corridor.	Actual size.
225	Do.	Do. —Mutilated painting in tempera colours of a head in the fifth niche in the same corridor.	Do.
226	Do.	Do. —Mutilated painting in tempera colours of a head in the seventh niche in the same corridor.	Do.
227	Do.	Do. —Mutilated painting in tempera colours of a <i>gandharva</i> in the first niche in the north corridor.	Do.
228	Do.	Do. —Mutilated painting in tempera colours of Sōmāskanda in the ninth niche in the same corridor.	Do.

* Continued from the list in the A.R. for 1920-21.

PART II.

During the year under review 117 villages in the Chingleput, Tanjore, Trichinopoly, Salem, West Godavari, Guntur and South Kanara districts were visited and impressions of four copperplate and 374 stone inscriptions were secured. Out of the total collection, 260 inscriptions are in Tamil, the rest in Telugu and Kannada. The kings represented by these records belong to the dynasties that held sway in Southern India, such as the Pallava, the Pāṇḍya, the Chōla, the Vijayanagara, etc. Some of the important inscriptions in this collection are noticed here in detail.

PALLAVAS.

2. The inscriptions secured during the year in the Tanjore and Trichinopoly districts have a special value in establishing the fact that the early Pallava

Pallava supremacy over the Chōla country. supremacy extended over the Chōla country. Among the Pallavas, it is Simhavishṇu who first lays claim to the conquest of the Chōlas. The Kāśā-kudi plates of Nandivarman state that he (Simhavishṇu) vanquished the Malaya, Kalabhra, Mālava, Chōla and Pāṇḍya kings, and routed the proud Simhaṭa as well as the Kēralas (*South-Indian Inscriptions*, Volume II, page 356, verse 20). Simhavishṇu's conquest of the Chōla country is more specifically described in the Vēlūrpālaiyam plates which state that he quickly seized the country of the Chōlas embellished by the daughter of Kavīra (i.e., the river Kāvērī) and ornamented by forests of paddy-fields and brilliant groves of areca-palms (*ibid*, page 510, verse 10). That this was a real conquest is proved by the fact that Kañjanūr, one of the places in the Tanjore district visited during the year, is called Simhavishṇu-chaturvēdimāṅgalam in an inscription of Uttama-Chōla (?) (No. 265 of 1907). That Simhavishṇu's son and successor, Mahēndravarman, actually ruled over the Chōla country is evidenced not only by the existence of his inscriptions in the cave-temple at Trichinopoly, but also by the mention of Mahēndravarma-chaturvēdimāṅgalam in an inscription at Tirukkōdikāval (No. 9) and by the name Mahēndramāṅgalam applied to Tirunārāyaṇapuram, a village in the Trichinopoly district (Nos. 241, 243 and 246). His son Narasimhavarman claims to have repeatedly defeated the Chōlas, the Kēralas, the Kalabhras and the Pāṇḍyas (*South-Indian Inscriptions*, Volume I, page 152). That his conquest of the Chōla country was not a mere boast is established by the mention of Naraśīṅgamaṅgalam in another inscription at Tirukkōdikāval (No. 10). In fact one of Narasimhavarman's trusted generals, the Saiva saint Siruttonḍa, hailed from Tiruchchaṅgāṭṭāṅguḍi in the Tanjore district. Though the successors of Narasimhavarman were not as powerful as he was and the trouble caused by the Western Chālukyas resulted in the loss of a portion of the Pallava dominion in the north, yet their hold on the southern districts seems to have been maintained, as is evidenced by the existence of the inscriptions of Nandivarman and Dantivarman in the Tanjore and Trichinopoly districts. We have an inscription of Nandivarman from the Tanjore district in the present year's collection (No. 27).

The attempt made by the Pāṇḍyas in the beginning of the 9th century A.D. to extend their dominions in the north considerably weakened the position of the Pallavas in the Tanjore and Trichinopoly districts, which eventually passed into the hands of the Pāṇḍyas in the reign of Varaguṇa-Mahārāja. Accordingly, we find in the present year's collection some inscriptions of this Varaguṇa-Mahārāja in the Tanjore district (Nos. 26 and 160). Elsewhere I have shown that the Pallava king Nandivarman III held a subordinate position under this Pāṇḍya king (*Ep. Ind.*, Vol. XX, No. 3). But the Pāṇḍyas were not allowed to have an undisputed hold on these districts for a long time, in spite of the attempts made by Varaguṇa's successor Śrīmāra-Śrīvallabha and his sons Varaguṇa II and Vīraṇārāyaṇa-Śadaiyaṇ, who are said to have fought battles at Kumbakōṇam (*S.I.I.*, Vol. III, p. 461), Śrīpurambiyam (*S.I.I.*, Vol. II, p. 384), Idavai (No. 690 of 1905) and Vēmbil (*A.S.R.* for 1903-4, p. 275), all of which lie in the Tanjore district.

Nṛipatunga's inscriptions in the Tanjore and Trichinopoly districts discovered during the current year and the previous years, prove that he recovered the possession of these districts from the Pāṇḍyas. His Tiruvadi inscription (No. 360 of 1921) further points out that Varaguna II held a subordinate position under him. From No. 38 of the current year's collection it is learnt that his queen Vīramahādēviyār, who was not known to us before, performed the *hiranyagarbha* and *tulābhāra* ceremonies, probably at Tirukkōdikā, and presented some portion of that wealth to the temple of Mahādēva in the village. To strengthen their position the Pallavas allied themselves with the Western Gangas, and for a time it appeared as if they would be able to steer through the tide of the Pāṇḍya invasion, as indicated in the success of the combined forces against Varaguna II in the battle at Śripurambiyam (S.I.I., Vol. II, p. 384). Their position was however weakened by the rise of the Chōlas under Parakēsarivarman Vijayālaya who, according to the Tiruvālaṅgādu plates, took possession of Tañchāpuri, i.e., captured Tanjore (S.I.I., Vol. III, p. 418, v. 45). It would appear that some of the inscriptions of Parakēsarivarman in the current collection belong to Vijayālaya. His son Rājakēsarivarman Āditya I, according to the same document, defeated the Pallava king Aparājita (*ibid.* p. 419, v. 49), and one of the Tillaisthānam epigraphs states that he extended his territory into the Tonḍai-nādu, i.e., the ancient Pallava country (*ibid.* p. 221). In the present collection, there are a number of records of Rājakēsarivarman from the Tanjore district which could, on palaeographical grounds, be assigned to Āditya I, thus showing the termination of the Pallava supremacy over the Chōla territory (see paragraph 4 *infra*).

3. Besides the inscriptions of Nṛipatungavarman (No. 22) and Nandivarman (No. 27) noticed in the previous paragraph, there are three

inscriptions of the later Pallava king Peruñjīṅga (Nos. 53, 54 and 221) which were also secured during the year. One of them, No. 54, is of interest as it refers to the installation, by Kūttapperumāl of Gaṅgaikondaśōlapuram, of the image of Tirupperundurāi-Āluḍaiyār in the Śiva temple at Tirukkōdikā, on receipt of an order from Dēvar-Svāmidēvar, probably Peruñjīṅga himself. Tirupperundurāi-Āluḍaiyār herein referred to may be an image of the god at Āvudaiyārkōyil in the Arantangi taluk, who is said to have given spiritual initiation to Saint Māṇikkavāchagar. The reference to the setting up of the image of this god as a *guru* at Tirukkōdikā might be in commemoration of this episode in the saint's life.

CHOLAS.

4. Several inscriptions of Parakēsarivarman and Rājakēsarivarman were copied but they do not mention any distinguishing names. Out of these, Nos. 94, 102 and 105 of Rajakēsarivarman may be assigned to Āditya I on account of their decidedly early script with *pulli* marks used for basic consonants. No. 105 registers a gift to the temple of Tiruppūndurutti by the king's mistress

Some records of Rājakēsarivarman, attribut- (bhōgiyār) Naṅgai-Śāttaperumānār able to Āditya I. who, it may be noted, figures in a lithic record found in the neighbouring village of Tillaisthānam (No. 284 of 1911) engraved also in early characters with a free use of *pulli* marks. Two other inscriptions that could be assigned to Āditya I are Nos. 103 and 157, which mention a certain Guṇavaṇ Puttaṇ who is probably identical with Guṇavaṇ Puttaḍi figuring in No. 282 of 1911.

No. 123 dated in the fourth year of Rājakēsarivarman, mentions the donors Nakkaṇ Kavadiyakkaṇ and her sister Nakkaṇ Vichchiyakkaṇ. As these ladies also figure in a grant made in the 2[3]rd year of Parāntaka I (No. 122), the record may be attributed to Sundara-Chōla rather than to Āditya I; for if assigned to the latter king, there will be an almost improbable interval of 54 years between the two grants.

Inscriptions assignable to Sundara-Chōla and Rājarāja I. Another inscription of Rājakēsarivarman without any distinguishing title in the

year's collection is No. 220 dated in the 8th year of reign. It is probably a record of Rājarāja I as indicated by the title Rājarāja borne by Araiyān Tillaikkūttan who figures in it.

5. No. 80 dated in the 15th year of an unidentified Rājakēsarivarman is an interesting document. It states that a certain Nārāyaṇan Mādhavan, one of the brothers of Nārāyaṇan Turutti and Nārāyaṇan Nakkan, who were evidently holders of temple lands, ran away without paying the fines imposed on him by the village assembly. Thereupon the two brothers Turutti and Nakkan were forced to sell all their rights in the lands owned by them, including those acquired by the latter through purchase from the sureties of the defaulter. When a representation

Wrongful sale of lands belonging to the brothers of a defaulter set aside. was made to the king (*Perumāṇadigal*) regarding the unjust nature of this transaction, a royal order was issued, evidently to put the two brothers in possession of their lands. Another record of a Rājakēsarivarman (No. 180) mentions the Chōla queen Vayiriyaṇkaṇ *alias* Tribhuvanamahādēviyār, who is stated to be the *māmiyār* (mother-in-law?) of Kāḍupatṭigal, perhaps a Pallava chieftain.

6. The inscriptions belonging to Parakēsarivarman secured during the year range in date from the 2nd (Nos. 152 and 159) to the 33rd year (No. 182). The assignment of these to a particular king is difficult owing to the lack of internal evidence. Some of them may be of the time of Vijayālaya. Two records of Parakēsarivarman (Nos. 107 and 169) both dated in the 3rd

Mullūr-Naṅgai, mother-in-law of a Parakēsari- year, refer to Mullūr-Naṅgai, the varman. mother of the Chōla queen, who also figures in two other records both dated in the 3rd year of a Parakēsarivarman copied from the neighbouring villages of Tillaisthānam and Tirupayaṇam (Nos. 45 and 125 of 1895).

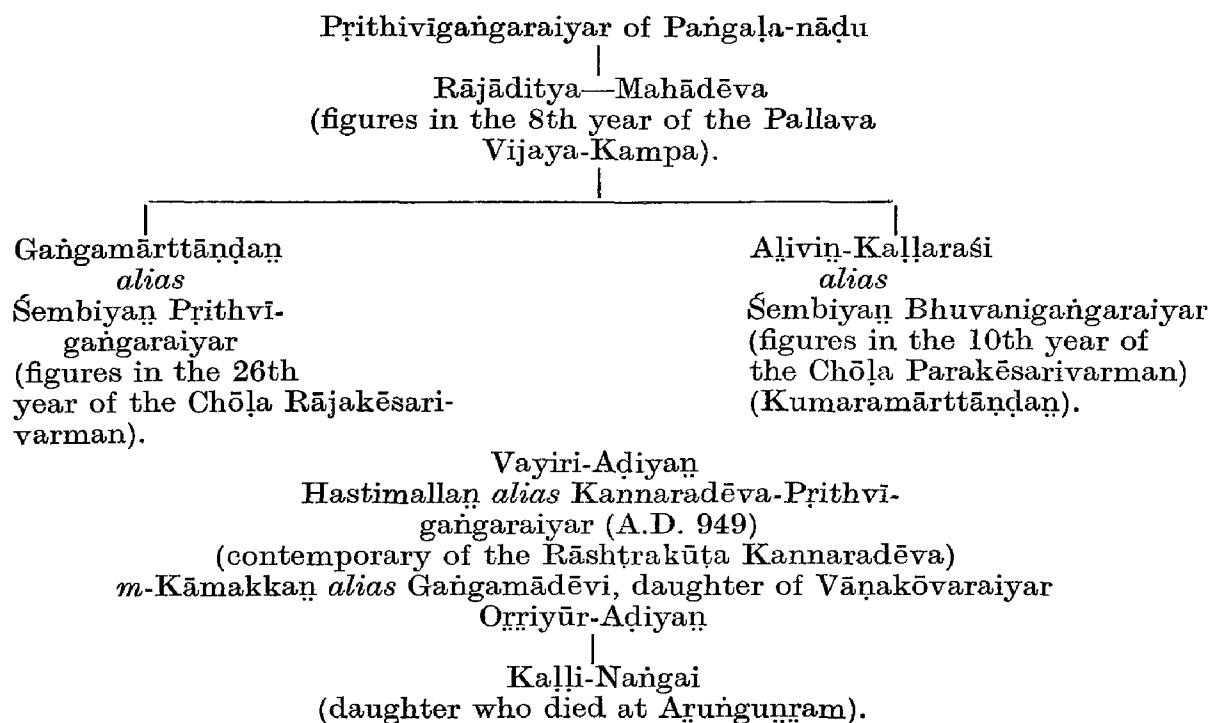
7. In 34 inscriptions of this year's collection Parāntaka I figures with his distinguishing epithet 'Madiraikonda' and the three queens of the king, i.e., Parāntaka I.

Sōlaśikhāmaṇiyār, the daughter of Naṅgūri-Naṅgai (No. 158), Trailōkyamahādēvī (No. 135) and Tribhuvanamahādēvī (No. 130) are also mentioned in them. One of these records, viz., No. 130, is dated in the 11th regnal year and is of interest as it furnishes astronomical details which work out correctly to A.D. 917, September 19, Friday. No. 141 is dated in the 41st year of a king whose name is lost. It refers to queen Trailōkyamahādēvī and possibly belongs to the reign of Parāntaka I. No. 135 gives the regnal year 4[6]. The highest regnal year furnished for the king in the stone inscriptions discovered so far is 46, as is learnt from a record found at Kaṇḍiyūr (No. 15 of 1895).

8. In the 9th century A.D., a branch of the Western Gaṅga family seems to have settled in a portion of the North Arcot district known as Paṅgalā-nāḍu. In the present collection a record (No. 177) of the 10th year of Parakēsarivarman, probably Parāntaka I, introduces a chief of this *nāḍu* named Alivin Kallaraśi *alias* Sembiyaṇ Bhuvanigaṅgaraiyaṇ, son of Mahādēva [this name is not clear in the inscription—C.R.K.] and states that he made a gift for the maintenance of a lamp called 'Kumaramārttāṇḍan'. From this it

Western Gaṅga chiefs of Paṅgalā-nāḍu. / is evident that 'Kumaramārttāṇḍan' was his surname. [The chief named Gaṅgamārttāṇḍan *alias* Sembiyaṇ-Prithvīgaṅgaraiyar, figuring in a record of Rājakēsarivarman dated in the 26th year (No. 177 of 1928) and said to be a son of Mahādēva was probably a brother of this chief—Alivin Kallaraśiyan *alias* Prithvīgaṅgaraiyar, the son of Mahādēva, figuring in No. 139 of 1928 belonging to the 11th year of Parakēsarivarman, was evidently identical with Alivin Kallaraśi of the present record—C.R.K.] If Mahādēva, could be identified with Rājāditya, also called Mahādēva, the son of Prithvīgaṅgaraiyar, that figures in a record dated in the 8th year of Vijaya-Kampavarman, we get a regular succession of the chiefs of this family for three generations. A later

member of the same family was Hastimalla *alias* Kannaradēva-Pr̄ithivīgaṅgaraiyar, the son of Vayiri-Adiyān (*Ep. Ind.*, Vol. VII, p. 195). The pedigree of the chiefs may be given as follows:—



9. Of the inscriptions of Parakēsarivarman Uttama-Chōla, two deserve special mention. One of them (No. 36), dated in the 11th year, states that Parāntakan-Mādēvadigalār *alias* Śembiyaṇ-Mādēviyār, the daughter of Ma-

Preservation of lithic records ordered by the Chōla queen Śembiyaṇ-Mādēvi in the 10th century A.D. varaiyar and the mother of Uttama-Chōla, ordered the demolition of the śrīkōyil at Tirukkōdikā which was built of bricks and the reconstruction

of its śrīvīmāṇa with stone. In so doing, she caused to be collected all the inscribed stones that lay scattered about and the inscriptions contained in them to be re-engraved on the walls of the newly built temple. The benefactions of this royal lady to many a Siya temple in the Tanjore and South Arcot districts are well known, and the interest evinced by her in the preservation of ancient lithic records, as evidenced in the present instance, deserves notice. The inscriptions thus preserved number as many as 26, and they belong to the later Pallava, and early Pāṇḍya and Chōla kings. The other record (No. 193) also dated in the 11th year of a Parakēsarivarman probably Uttama-Chōla, refers to a gift made by the Milādu chief Siddhavadattadigal and his wife Chēdi-Mahā-

Milādu chief Siddhavadattadigal, a contemporary of Uttama-Chōla and Kannaradēva. dēviyār. Siddhavadattadigal mentioned here may, in all probability, be identical with the one of that name who figures in an inscription of the 17th year of Kannaradēva, where he is said to have borne the name Narasimhavarman (*Ep. Ind.*, Vol. VII, p. 135).

10. Among the records belonging to Rājakēsarivarman Rājarāja I, No. 237 which is lying in the Kailāsanātha temple at Conjeeveram is of considerable importance.¹ It is a long inscription and is written in Sanskrit. The late Dr. Hultzsch briefly noticed it in *South-Indian Inscriptions*, Volume I. I examined carefully all its fragments and putting them together found it possible not only to read the date fully but to identify the king Bhīma mentioned in it. The

Conjeeveram inscription of Rājarāja I. date as now read is *Saka-nripa-nava-śata-saṅkhyā-vi. . . shu yātēshu tribhir=adhikēshu chaturtha, etc.*. Supplying the missing words 'vīmśati varshē', of which only the initial letter *vi* is now preserved, we get Saka 923 (expired) as the year intended. This date clearly falls in the reign of Rājarāja I of whose name the letters 'Kō Rā' are preserved in the record, the remaining

¹ The inscription has since been published in *Epi. Ind.* Volume XXI—page 29.

syllables 'jarāja' being lost. The record gives the genealogy of the Eastern Chālukyas. Among the kings it speaks of occur the names of Vijayāditya-Guṇagāṅka, Chālukya-Bhīma I, Kollavigaṇḍa, Chālukya-Bhīma II and Dānārṇava-Nṛipakāma. The inscription would show that Rājarāja I captured a powerful chief named Bhīma and that Dānārṇava-Nṛipakāma despatched Kāmārṇava to heaven. It also gives the following among the *birudas* of this Bhīma, viz.:

Saṅgrāma-Vijaya, Arasarābharaṇa, Sukavichintāmani, Kirti-Dilīpa, Satyāvatāra, Samaraikavīra, [Cha]laraṅgamalla, Paragaṇḍarākshasa, Dīna-kalpadruma, Bhūpāla-Mēru, Achalitavīrya, Vikrama-Dhanañjaya, Saujanyadhvavāla, Dushtakālānala, Asahāyavikrama, Bhuvanaikadīpaka, Āchāra-Bhagiratha, Kārmuka-Rāma, Atithāditya, Apurāṇa-Dadhīchi, Vanitābhīrāma, Abhinavāntaka, Sūryakulavāsa, Rāja-Makaradvaja, Budhajanaupāra, Vikrānta-Chakrāyudha, Samastarājāgrēya, Kuntalasāhasa, (Gondalasāhasa ?), Mānasam-pūrṇa, Chalaraṅga-Rāma, Raṇāṅgamṛigēndra, Vīra-Narasimha, Karikāla-Chōla, Arirājabhīshana, Tyāgamahārṇava and Naralōka-Rudra.

From the fact that the chief calls himself Karikāla-Chōla and claims descent from the Solar dynasty (Sūryakulavāsa), it may be inferred that he was of Telugu-Chōla origin and that he had possession of the Eastern Chālukya territory during the period of confusion following the reign of Dānārṇava. [The next inscription (No. 238) is in the same characters as this and mentions Chōla-Bhīma and an enemy of the Vaidumba. This is evidently part of No. 237 and the name Chōla-Bhīma clearly establishes that Bhīma was a Chōla.—C.R.K.]

Rājarāja I, according to his inscriptions now known to us, conquered Vēṅgī about 999 and Kaliṅga about 1000 A.D. The Tiruvālaṅgāḍu Plates would show that he defeated an Andhra king called Bhīma. It has been supposed that he may be identical with the Eastern Chālukya king Vimalāditya who bore the surname Mummaḍi-Bhīma and Birudaṅka-Bhīma (A. R. for 1906, p. 50). But this surmise seems unlikely for his dates do not go so far back as A.D. 999–1000. Here it may be noted that the so-called interregnum in the Vēṅgī country had just then come to an end and that no Chōla king prior to the time of Rājarāja I had anything to do with the political situation in the Vēṅgī or Kaliṅga countries. Among the Eastern Chālukyas, there was no king of the name Bhīma after Dānārṇava (A.D. 970–73), whom Rājarāja I could have defeated in 1000 A.D. The present inscription clears the point by revealing the name of a chief named Bhīma who was apparently of Telugu-Chōla origin, and by stating that he was captured by Rājarāja I. Evidently

he should have got possession of a part of the Eastern Chālukya dominions in the confusion caused by the deposition of Dānārṇava.

Bhīma captured by Rājarāja I, probably a Telugu-Chōla chief.

The second point of interest in the inscription is contained in the statement that Dānārṇava defeated king Kāmārṇava, who could be no other than the Eastern Gaṅga king Kāmārṇava IV, the father of Vajrahasta IV. In this connection it may be said that the Vēṅgī and Kaliṅga countries were at feud with each other for some generations prior to the time of Dānārṇava. Guṇaga Vijayāditya III (A.D. 844–88) claims to have conquered the Gaṅgas and to have received a tribute of elephants from the king of Kaliṅga (Ep. Ind., Vol. IV, p. 226). In A.D. 918 Kollavigaṇḍa-Vijayāditya IV also claims to have conquered the rulers of Kaliṅga and to have ruled over the forests of Trikaliṅga (Ind. Ant., Vol. XX, p. 104). Vikramāditya II (A.D. 925) is said to have held sway over the countries of Vēṅgī and Trikaliṅga (ibid., p. 269). The fact

revealed in the Conjeeveram fragments that Dānārṇava-Nṛipakāma despatched to heaven Kāmārṇava, besides being new to history furnishes a

Feud between the Eastern Chālukyas and the Eastern Gaṅgas, the real cause of the interregnum in Vēṅgī.

further link in the chain of the feud between the Eastern Chālukyas of Vēṅgī and the Eastern Gaṅgas of Kaliṅgadēśa. It is not unlikely that this last aggression of the Eastern Chālukyas was followed by a counter-invasion by the

Kalingas resulting in the deposition of Dānārnava, which left the Vēṅgī country without a lord. Here perhaps is the real cause of the so-called interregnum in the Vēṅgī country. And it will not be wrong to suppose that Dānārnava continued to live after his deposition, for a copper-plate record attributes a reign of 30 years to him (*Ind. Ant.*, Vol. XX, p. 272)

11. Of the other records of Rājarāja, No. 78 from Tiruppūndurutti dated in his 24th year commences with the words *tirumagalpōla* etc., and refers to a certain Kūttan Madhurāntakan as belonging to the *Tailakulakāla-teriñja-parivāram*. The title 'Tailakulakāla' occurring in this inscription has already been explained as a surname of Rājarāja in the *Annual Report* for 1929-30.

12. There are only 7 records belonging to Rājēndra-Chōla I. No. 240 the date of which is lost mentions that an officer of the king named Śiriñār-Kilavar audited certain accounts of the 'Periya-tirukkarrali', i.e., the Rājasimhēśvara temple at Kāñchīpuram, while he was camping in the college (śurukkallūri) to the east of the Rājēndra-Chōla I. Tiruvanukkavāśal in the temple (*koyil*)

at Kāñchīpuram. That Conjeeveram was noted as a great seat of learning in early days is known from many sources. It was to this place that the early Kadamba king Mayūraśarman went to study the ancient sacred lore (*Ep. Ind.*, Vol. VIII, p. 34).

Reference to a College near the temple at Kāñchīpuram in the middle of the 7th century, has testified to the fact that the people of that place were highly esteemed for learning. It had a *ghatikā*, i.e., 'an academy, an establishment for learned men' (*ibid*, p. 26). This word is similar in sense to a 'kallūri'. In an Ukkal inscription (*S.I.I.*, Vol. III, page 15 f), a similar institution is said to have been situated to the south of the painted hall at the hippodrome gate in Tanjore, the latter being different from the painted walls recently brought to notice in the inner circuit contiguous to the central shrine in the Brihadisvara temple at the same place. Nos. 231 and 232 are in Tamil verse and refer to the founding of a Brahman colony called Vānamāngai or Vānavāñmādēvi, probably identical with the village Agaram in the Chingleput taluk where these inscriptions are found, and to the erection of a temple in stone to god Tirukkayilāyar. It is not known who Vānavāñmādēvi was, in whose

Foundation of a village called Vānavāñmādēvi in his time.

Ponni-nādañ and Pūmpugār-ttalaivañ and is also stated to have installed the fierce tiger (-mark) on the summit of Mēru. This last act may be only a generalized statement of the achievement usually attributed to the early Chōla sovereigns.

At Tiruppūndurutti many fragmentary records, apparently belonging to one long inscription (No. 120), were copied from stones built into the first *gopura* of the Pushpavanēśvara temple. They contain portions of the historical introduction of Rājēndra-Chōla I and record details relating to the scale of offerings to be provided for in the temple and the ornaments presented to the god and goddess by the king. In one of these fragments, reference is made to certain divisions of the *Kaikkōlas* named Pārthivaśēkhara-terinda-Kaikkōlar, Gañdarāditta-terinda-Kaikkōlar and Parāntaka-terinda-Kaikkōlar. Mention is also made

Three regiments of his army.

of the defeat of Vīra-Pāṇḍya and of the return of the Chōla king to Tanjore,

after this event. As the inscription is mutilated at this place no further details are available. The defeat of Vīra-Pāṇḍya here referred to, may be the one claimed by Rājādhīrāja I in some of his records along with the conquest of Sēralan-Sālai, Ceylon, etc., which he must have accomplished during the reign

Conquest of Vīra-Pāṇḍya referred to.

of his father Rājēndra-Chōla I. It

(*S.I.I.*, Vol. II, introduction, p. 8f) that Rājarāja I formed and had at his command a great army consisting of several regiments of soldiers, cavalry,

archers, etc., and a fairly exhaustive list of them has been made out from the Tanjore inscriptions. The three regiments, *viz.*, Pārthivasēkhara-terinda-Kaikkōlar, Gaṇḍarāditta-terinda-Kaikkōlar and Parāntaka-terinda-Kaikkōlar mentioned above, have also to be considered as having formed part of the same army.

Another fragment mentions a donation of land made to a *Savarna* named Nāraṇaṇ-Bhāttādittāṇ for the reading of “*Śrī-Rājarāja-vijayam*”. This must have been a work composed probably during the time of Rājarāja I in glorification of his military achievements, and was evidently different from the *Rājarājēśvara-nāṭakam*, which is said to have been staged in the Tanjore temple (S.I.I., Vol. II, p. 306). It is not known if the former was in Sanskrit or in Tamil. Neither of these works has yet been traced.

13. Of the inscriptions of Kulōttunga I, the only one of some interest is No. 46 from Tirukkōdikāval which mentions as donor a certain Vaḍuganāthan alias Valavasundara-Mūvēndavēlāṇ, a resident of Tenralai in Muttūr-kūrram

Kulōttunga I. in Rājarāja-Pāṇḍinādu. He is called a ‘*Maṇigrāman*’ presumably because he was a member of the Maṇigrāma-guild. No. 40 from the same village can be assigned to this king, owing to the high regnal year 48 in which it is dated.

14. The next important Chōla record is No. 71 which was copied at Pandanallūr and is dated in the ninth year of Vikrama-Chōla.

Vikrama-Chōla. We learn from it that a grant made in the 11th year of Rājarājadēva I (A.D. 996) by Parāntakan-Mādēvadigal alias Sembiyāṇ-Mahādēviyār, the mother of Uttama-Chōla, had been left in charge of a certain Vikramādittāṇ Āchchan alias Rājarāja-Nādagappērayan who was a *nibandhakāra* of the temple. At that time it was stipulated that Vikramādittāṇ Āchchan should supply to the temple a specified quantity of ghee every day during his lifetime, and after him, persons inheriting his property should do so. Vikramādittāṇ had two sons named Singappirāṇ and Rājēndra-Sōlāṇ, but both of them died without children. Thereupon king Kulōttunga-Chōla ordered that the property might go to their

Rights (?) of a *marumagan* to property. *marumagan* (sister's son) Araiyāṇ Uyyaninrāduvāṇ alias Rājāśraya-Nṛtitappērayāṇ. Thus it looks probable that in those days the claims of the *marumagan* to the property of a family were recognized in the absence of descendants in the male line. But this cannot be said with any certainty since the record under review tells us that Araiyāṇ Uyyaninrāduvāṇ purchased the property after 30 years from the widow of Rājēndra-Sōlāṇ (i.e., his uncle). As the inscription is incomplete more details about the transaction are not available. From No. 49 we learn that the shrine of Chāndēśvara in the temple at Tirukkōdikā was called Tyāgasamudram. It must, therefore, have been erected by Vikrama-Chōla who had that title. Further, this king appears to have made some structural additions to the temple, as evidenced by a short inscription on the first *prākāra* wall (No. 56) which reads “*Vikramaśōlāṇ-tirumālīgai*.”

15. Of the records of Kulōttunga-Chōla III making mention of his capture of Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya, No. 48 from Kulōttunga III. Tirukkōdikāval dated in the 25th year is specially interesting. In order to

make the temple lands inalienable, the inscription gives a list of lands granted to the temple for various purposes and states that these lands, as well as those that might be assigned after the 24th year, should not be sold as *Chāndēśvara-vilai* (i.e. by the temple) even in cases of failure of crops due to drought or floods, or for the purpose of securing funds to execute repairs to the temple. The record further stipulates that the claims of such of the persons as might acquire temple lands by forcible methods will not be recognized, and that they shall not only lose their possessions but shall also be considered sinners against

king and god. No. 45 from the same village which is dated in the reign of a Kulōttunga-Chōla without any distinguishing title, may be attributed to Kulōttunga III, because Some transactions connected with temple lands

Pallavarājan, who appears in his time (A.R. for 1909, p. 98) also figures in this record. This inscription states that an encroachment was made on some temple lands and a channel dug therein. When the fact was represented to the king the channel was ordered to be filled up and the land restored to the temple. This action is said to have been taken at the instance of Pallavarājar, evidently an officer under the king.

The record of Tribhuvanachakravartin Kōnērimēlkōṇḍāṇ without the mention of any specific king (No. 206) from Tiruchchatturai may be assigned to Kulōttunga-Chōla III, because this document is signed by his secretary Rājanārāyaṇa-Mūvēndavēlāṇ. From the present record, it is clear that the endowments made for service in temples even though they could be alienated by sale, carried with them the same conditions of the original grant, and that in some cases the daughters of persons doing the *nāṭṭuvam* service in temples were also married. This inscription states that a certain Kulōttungasōla-Nṛittappēraiyan purchased a *nāṭṭuva-kāṇi* and gave it as *strīdhana* to his daughter, and as such, her husband had the right of doing the service in the temple like the other *padiyilār* and of receiving the privileges of this class. From a record of Kulōttunga-Chōla without any distinguishing epithets (No. 201), we learn that the village Āyirattali (i.e., Niyamam in the Tanjore district) was called Āhavamallakulakālapuram. This appellation was evidently given to the village to commemorate the victory of the Chōla kings over the descendants of the Western Chālukya king Āhavamalla Taila II, and place-names such as Jayasimhakulakāla-perunderu (No. 136 of 1912), Jayaśīṅga-kulakāla-valanādu (No. 116 of Pudukkottai inscriptions), Iraṭṭapādikonda-sōla-valanādu (*ibid.* No. 125), and Satyāśrayakulakāla-chaturvēdimāṅgalam (No. 280 of 1910), recalling the victory over the Western Chālukyas, are found in the Chōla country.

16. There are two inscriptions in this year's collection copied from Tiruchchatturai which are worthy of notice. One of these (No. 207) begins with quoting the 10th regnal year of the Hoysala king Rāmanāthadēva though

Joint inscriptions of Rājēndra-Chōla III and Hoysala Rāmanāthadēva. it registers a grant made in the 20th year of the reign of Rājēndra-Chōla III. In the other (No. 208), the position becomes reversed, i.e., the 25th year of Rājēndra-Chōla III is cited first and a grant made in the 15th year of the reign of Rāmanāthadēva is recorded afterwards. These inscriptions seem to point out that the joint rule of both the Chōla and the Hoysala sovereigns was recognized in this tract of territory at this period.

PANDYAS.

17. The Pāṇḍya inscriptions are very few in this year's collection. Five of these belong to Mārañjādaiyan, probably identical with Varaguṇa-Mahārāja. From No. 26 we learn that a single assembly functioned for several villages, Mahēndra-Kōṭṭūr being the principal one, Kañjanūr and other villages being

Mārañjādaiyan. included in it. No. 37 is specifically stated to be a copy of an old docu-

ment, evidently of the time of Varaguṇa-Mahārāja, whose gift to the shrines of Śrī, Sarasvatī and Gaṇapati, it registers. Though the king's name in No. 160 is lost, it could be assigned to the same king from the fact that the gift registered in it is stated to have been made by Pāṇḍya-Mahārāja Varaguṇa-Mahārāja. The existence of these records in the Chōla country proving an interruption in the Pallava supremacy over that tract has already been noticed.

Of the later Pāṇḍyas we have only 3 records, of which two (Nos. 248 and 113) belong to Jatāvarman Sundara-Pāṇḍya, whose identity with any of the

Jatāvarman Sundara-Pāṇḍya and Māra-varman Kulaśēkhara. four kings of that name cannot be affirmed from internal evidence. The third (No. 209) belongs to the reign of

Māravarman Tribhuvanachakravartin Kulaśēkhara and furnishes details of date which work out for the first king of that name, whose date of accession was A.D. 1268.

KAKATIYAS.

18. The Kākatiya inscriptions secured during the year are not of much importance. A few of these mention some new persons. No. 306, the date of which is lost, states that Nāmadēva-Paṇḍita was an officer under Gaṇapenḍāra-Gangaya-Sāhiṇi who was governing the country between Pānungallu and

Gaṇapati and his subordinates.

Mārjavāda, when king Gaṇapati was ruling from his capital Ōruṅgallu. It

refers to the construction by Nāmadēva-Paṇḍita of the temple of Vaṅkēśvara-dēva at Durgi, so named after the chief's father, and states that he had received the *birudas* 'Mūrurāya-Jagadāla' and 'Chhalamarttiganda' from the king. No. 314 dated in Saka 1166, Krōdhi, introduces the chief Gaṇapenḍāra Ambayyadēva with the titles *Ativishama-hayārūḍha praudharēkhā-Rēvanta, Dāmōdara-sainya-diśāpattā, Mandalika-brahmarākshasa* and 'a dependant of the glorious feet of (king) Gaṇapatidēva', and registers the gift of the taxes accruing from Sattrasāla to the temple in that village. As his inscriptions

Ambadēva, first a subordinate and then an independent king. copied in previous years range in date from Saka 1194 to Saka 1213 the present inscription is of importance as it

proves that his service under the king began so early as Saka 1166 and that he held official power for 46 years. Of great interest is No. 289 which, being dated in the 63rd year of the reign of king Gaṇapati, furnishes the last year of his rule. In this year queen Rudrāmbā must have ascended the throne, for we have actually a lithic record of her reign at Malkāpuram dated in Saka 1183 (No. 94 of 1917).

The earliest inscription of Rudrāmbā in the year's collection is No. 321.

Rudradēva.

It is dated in Saka 1191, and registers a gift made for the merit of the

Kākatiya sovereign by the *Mahāpradhāni* Poṇkala Mallaya-Pregada. The name of this officer is not known to us hitherto. The same inscription registers another gift by a servant of Tripurāridēva, who, as an officer of Rudradēva figures in other records. No. 324 states that Jannigadēva was the minister of the sovereign and that Dēvaparāja was Janniga's *pradhāni*. To the same reign belongs No. 332 which registers a gift by the queen's minister referred to above, who is stated to have been governing the territory from Pānungallu to Mārjavādi.

No. 312 dated in Saka 1221 which falls in the reign of Pratāparudra speaks of a certain Vishṇuvardhana-Chakravartin and a Rudradēva making a grant for the merit, evidently of their parents, Sarvalōkāśraya....Vallabha-chakravarti and Bāchadēvi. The grant is said to have been made after petitioning Māchaya, who is perhaps identical with the cavalry officer of that name in the service of Pratāparudra. This officer figures also in No. 319.

OTHER TELUGU CHIEFS.

19. When the power of the Eastern Chālukyas had waned and the hold of the Chālukya-Chōla sovereigns over Vēṅgī had become loose, that country was left in charge of viceroys. At this time there sprang up many petty families claiming descent from the Eastern Chālukyas. There were besides other chieftains ruling over parts of the Telugu country. The extent of their territory and power remains yet to be ascertained. In the present year's collection, No. 275 from Telikicherla belongs to one such family. It states that in the family of the sage Gautama was born the minister Bolla who was in enjoyment of the village of Kārambichchēdu. He had for his wives Erakāmbā and

The ancestry of Nārāyaṇa, the minister of Sōmana married Nuṅgamāmbikā and had four sons Bolla, Gonka, Nārāyaṇa and Ayyana. Of these Nārāyaṇa was the minister of Manma-Gonka, the son

of Ayyappadēva and grandson of Gonka. He is said to have built at Teliki-cheruvu a temple of Siva called Nārāyanēśa, with a *gopura*, *mandapa* and *prākāra* and to have presented to it His acts of piety. a golden pinnacle and some lands for

conducting worship and other services in order that he might obtain progeny, wealth and longevity. The inscription is dated in Śaka 1152 (= A.D. 1230), but as the characteristic titles of the Velanādu chiefs have not been given to Manma-Gonka under whom Nārāyanā served as minister, it is not possible to identify the king definitely with the Velanādu chief of that name. No. 276 is dated in Śaka 1157 and registers a further gift of cows and land by the minister Nārāyanā to the same temple for the maintenance of a perpetual lamp.

In another temple in the same village there is a record (No. 280) of Ayyapadēva, the father of Manma-Gonka. It is, as might be expected, dated some years earlier, i.e., in Śaka 1115 and registers the grant of the whole village of Badiselapūndi to the temple of Mallēśvara.

20. In his *Annual Report* for 1917, part II, paragraph 28, the late Mr. H. Krishna Sastri has noticed a number of inscriptions which mention some members belonging to the Mandadi family and has shown that they were the hereditary subordinates of the Velanādu chiefs. Some of these chiefs call themselves the lords of Sirivrōlu, Tanarumbariti or of the Giripaśchima district. No. 316 of the present year's collection, which is dated in Śaka 1025, introduces another member of the same family called Mandadi Rēvi-Nāyaka of Mārat[1]a-gōtra with a string of attributes, such as *Māhishmati-*

Mandadi Rēvi-Nāyaka, a subordinate of *dēśarāttādi, Haihayarājya-pratishthā-*
chārya, Mallavrōlu-puravarādhīśvara, Śrīkākolani-Kēśavadēva-divyaśrīpāda-

padmārādhaka, and states that he consecrated the images of Bijaśvara, Mugdhēśvara, Rēvēśvara and the attendant deities at Satrasāla and provided for their worship and offerings, making a certain Īśānaśakti-Pandita, the *adhipati* of the gift. With the favour of Bēta-Bhūpāla, the chief is said to have made grants to the temples which he had consecrated. From the fact that Rēvi-Nāyaka is called 'Māhishmatidēśarāttādi' and 'Haihayarājya-pratishthāchārya', it might be said that he was an officer, perhaps a minister, of a Haihaya king and that Bēta, by whose favour he granted lands to the temples, might be a chief claiming Haihaya ancestry. From a record at Gurizāla in the Palnad taluk (No. 596 of 1909), we know that the Western Chālukya king Bhūlōkamalla had a Haihaya subordinate named Bēta in Śaka 1051, Saumya (A.D. 1129-30) (Ep. Rep. 1910, p. 107). Since the present inscription comes from the same taluk and is dated in Śaka 1025, which is not far removed from the other, it may be said that both refer to one chief. The fact that Bēta is called in No. 316 as Dōraya-Bēta leads us to presume that he was a descendant of a certain Dōra. To the family of Dōra belonged Ātyamadēva and his son Bantabhūpāti according to No. 296 of 1893 dated in Śaka 1065 (S.I.I., Vol. IV, No. 1167), where Bantā is described as being powerful in protecting the Chālukya territory.

VIJAYANAGARA KINGS.

21. Of the Vijayanagara records in the current year's collection three belong to the reign of king Harihara II, the earliest of them No. 230 from Māṇāmadi in the Chingleput district Harihara II. being dated in Siddhārthi, which corresponds to Śaka 1302. No. 357 from Kanyāna in the South Kanara district dated in Śaka 1306 mentions his viceroy *Mahāpradhāna* Jakkarasa-Odeya as governing Bārakūru-rājya. From this and No. 359 dated in Śaka 1320 from the same village, we learn of the existence of two bodies of persons called the *Jananis* and the *Mahājagat*, who seem to have had a share in the administration of the village.

22. Harihara's son Viruppana is represented by a single inscription from Tiruchchatturai (No. 205) dated in the cyclic year Kshaya (= Saka 1309). It makes mention of a certain chief of Virūpāksha I. the Pūṇḍi Ēnādimangala-Mudalis called Maṇḍalapurusha *alias* Vīra-Gangadēva, who receives the *birudas* such as 'Dushtasāmantanishtūraṇ, Palavirudar-paramēśvaraṇ', etc.

23. A Tamil record from the Salem district (No. 2) is dated in Saka 1290, Viśvāvasu. The Saka year which corresponded to Viśvāvasu was, however, 1287. It purports to belong to the reign of Dēvarāya and mentions a *Mahā-nāyaṇkara* by name Vāsudēva-Nāyaka, who bore the *birudas* 'Basava-sāṅkara' and 'Gutti-antyambaraganda.' As we know of no Dēvarāya at this time, the genuineness of the record is not above question. Dēvarāya II is represented by 6 inscriptions ranging between Saka 1350 and 1365. No. 344

Dēvarāya II. from Puttūru dated in Saka 1353 refers to Aṇṇappa, son of Dēvarāja, as

governing the Maṅgalūru-rājya under the orders of the *Pradhāna* Hariyappa-Dāṇṇāyaka. Mention is made of a local chief called [Pāḍya]ppa-Arasa *alias* Baṅga who is stated to have ruled over the country round about Puttūru. It is recorded in the inscription that on the occasion of a visit to this place of the teacher Kriyāśaktidēva, a gift was made to the temple of Mahādēva for worship and offerings. This Kriyāśakti is evidently different from his namesake who was the spiritual preceptor of Mādhavamantrin and also of Harihara II (A.S.R. for 1907-8, p. 242). It is apparently Aṇṇappa's father Dēvarāja-Odeya, who figures in another inscription of the same king (No. 349) as the governor of Maṅgalūru in Saka 1354.

An epigraph from Kudmāru (No. 346) dated in Saka 1364 (mistake for 1361), refers itself to the reign of Vīrapratāpa *Gajabētekāra* Dēvarāya, who must be identical with Pratāpa-*Gajabētekāra* Dēvarāya. Dēvarāya, the younger brother of Dēvarāya II. The king is described as being seated on his throne at Vijayā-nagariya-paṭṭaṇa.

24. There is only one record of Mallikārjuna in the collection (No. 358) which is dated in Saka 1379. He is here called Praudha-Dēvarāya-Mahārāya. He makes an *umbali* gift of the taxes of the village Rājādi *alias* Kanyāna to Mallikārjuna. Vallabhadēvarasa of 'the senior palace' on the occasion of his birthday.

This Vallabhadēvarasa might be the same as Vallabhadēva-Dāṇṇāyaka, who is known to have been a governor of Bārakūru under the same king (A.R. for 1927-28, p. 64).

We learn from No. 364 that Basavarasa was governing the Tulu-rājya in Saka 142[2] and that he made a gift of land to the temple of Kōṭinātha at Matṭu. In the last year's *Report*, p. 84, it has been pointed out that this Basavarasa ruled the Bārakūru-rājya even as late as Saka 1430.

25. Of the five inscriptions (Nos. 3, 62, 340, 355 and 356) of the reign of Krishnarāya, No. 340 is the earliest being dated in Saka 1435. It introduces Timmaya-Dāṇṇāyaka under whom Ratnappa-Odeya was governing Maṅgalūru and Bārakūru. In No. 355 (Saka 1449) Yatirāya, the governor of Bārakūru, is stated to have made a gift of some taxes (due to the king) to the Mādhva

teacher Vyāsatīrtha-Śrīpāda for the worship of god Rāmachandradēva to secure prosperity for the king. Vyāsatīrtha is said to have wielded great influence in the Vijayanagara court successively during the reigns of the four kings Narasa, Vīra-Narasimha, Krishnadevarāya and Achyutarāya (Q.J.M.S., Vol. XV, pp. 43 ff), and we have also inscriptions which record grants made by Krishnarāya to this teacher (A.R. for 1905, p. 51).

26. An inscription from Arigudi near Balpa in the South Kanara district (No. 348) which is dated in Saka 1484 states that Mahāmaṇḍaleśvara Aliya

Rāmappayyadēva-Mahāärasa was ruling the kingdom from his jewelled throne at Vidyānagarī. This is one of the few inscriptions that actually refer to him as the reigning sovereign, though he was the *de facto* ruler under Sadāśiva.

MISCELLANEOUS.

27. The earliest inscription in the collection from the South Kanara district is No. 351 which is engraved on a slab in the temple at Banṭra in the Puttur taluk. No date is given in it, but the alphabet can be assigned to the 8th century A.D. It belongs to the reign of a certain Nṛipamallarāja and refers to the rule of a Katamba (Kadamba) king whose name is not given. Possibly it is meant to register an agreement regarding the enjoyment of some lands, entered into by several persons in the presence of the king, the Katamba Nṛipamallarāja.

chief Rāchamallan-Dugarāja, who was the brother of a certain Vilārittaliyarasa and Narasingan-Dugarāja. We do not know of any Kadamba chief who held sway over this part of the country in the 8th century A.D. The Gaṅgas had been ruling over a vast territory including Coorg during this period, and it is probable that the tract round about Banṭra was included in their kingdom and that Nṛipamalla of this inscription was a title of one of the early Gaṅga kings or of one of their subordinates. The occurrence of the name Rāchamalla in Rāchamallan-Dugarāja also suggests a connection with the Western Gaṅgas. If this inference is correct, it would appear that the Kadambas held a subordinate position under the Gaṅga kings of Talakāḍ in the 8th century A.D.

28. The Ālupas who held sway over a portion of the South Kanara district, are represented by a few inscriptions in this year's collection. Nos. 367 and 368 which refer themselves to the rule of Vīra-Pāṇḍyadēva-Ālpēndra-Ālupas. dēva are much damaged, and add no new information to our knowledge

about him. To Baṅkidēva belongs No. 338 which is dated in Saka 1228. It records the interesting fact that in order to tide over a period of drought, the king prayed to Timireśvara for rain, and on its fulfilment he made a gift of land to the temple as a token of his gratitude.

29. A record from Kanyāna (No. 360) which is dated in the cyclic year Sarvadhāri, introduces Vīra-Kikkāyi-Tāyi with the *birudas* 'Pāṇḍyachakravarti', 'Ariyarāyabasava-Saṅkara', etc., and records a gift made by her to a certain Anṇa-Hebāruva. This Kikkāyi-Tāyi has been referred to as the queen of

Kikkāyi-Tāyi, queen of Vīra-Ballāla III. the Hoysala king Vīra-Ballāla III in No. 492 of 1929 and No. 583 of 1930 dated respectively in Saka 1255 and Saka 1257. In the former of these records, however, her name has been given as Chikkāyi. As the present inscription makes no mention of king Vīra-Ballāla while giving all the regal titles to his queen Kikkāyi, it must be understood that subsequent to his demise which is known to have taken place in A.D. 1342 (Rice's *Mysore and Coorg from Inscriptions*, p. 108) his queen ascended the throne and was alive in the year Sarvadhāri which corresponds to Saka 1271, i.e., A.D. 1348. The same queen figures in an inscription of Harihara II from Śrīṅgēri (*Ep.Carn.*, Vol. VI, Sg. 1) dated three years earlier than the above epigraph, viz., in Saka 1268, Pārthiva, with the same *birudas* and supplementing a grant of land made by the king to the teacher Bhāratī-Tīrtha, thus showing the subordinate position of the last Hoysala rulers to the rising Vijayanagara power.

30. From Tiruchchatturai comes an incomplete inscription (No. 204) in Tamil verse. It refers to the victories gained in Puṇānādu and Malai-nādu, the defeat of the Pāṇḍya king (*Valudi*), the destruction of Viliñam with fiery ramparts, and of Karṇakadaimāṇagar which was sown with cowries, and to the

The exploits of a feudatory of the Chōlas in defeat of Telunga-Bhīma, by a chief the 12th century. who was perhaps a feudatory of the Chōlas. As the characters of the record

can be assigned to about the 12th century and as some of the victories herein

claimed are known to have been achieved in the reigns of Kulöttunga I and his successor Vikrama-Chōla I, it is possible that the chief eulogised in this fragmentary inscription had distinguished himself in the wars undertaken by these two Chōla sovereigns. Another record in Tamil verse is No. 58 engraved on the *gopura* of the Śiva temple at Tirukkōdikāval. It praises the good qualities

A chieftain called Śādaiyaṇ of Puduvai. of a certain chieftain called Śādaiyaṇ Puduvāpuri-Chēdipan, who was the son of Pillaipperumāl, the great patron of poets and the indigent, and who is described to be of such sterling integrity that he would not utter a single falsehood even if he were to get the whole world. No. 57 also engraved on the same *gopura* is a Sanskrit verse in praise of the same Chēdi chieftain and is a copy of the inscription engraved near the *gopura* of the Śiva temple at Mūvalūr (No. 29 of 1925). This chieftain of Puduvai is believed to have been the patron of the Tamil poet Kamban.

31. The Nāyaka dynasties of Madura and Tanjore are also represented in the year's collection, each by one record copied from Tiruppūndurutti. Of these No. 114 belonging to the time of the Madura ruler Kṛishṇappa-Nāyaka, is dated in Saka 1487 (=A.D. 1565) and refers to the construction of a *mandapa*

Kṛishṇappa-Nāyaka and his son Vīrappa- in the temple by a certain Śingappar, Nāyaka of Madura. as a gift of Vīrappa-Nāyaka, the son of the Madura ruler. As Vīrappa-

Nāyaka came to the throne only in A.D. 1572, this *mandapa* must have been built seven years earlier, while he was yet a prince. The other inscription (No. 119) is dated in the cyclic year Sarvadhāri corresponding to A.D. 1588, and records that the Tanjore Nāyaka ruler Achyutappa-Nāyaka (A.D. 1572-1614)

Achyutappa-Nāyaka of Tanjore and his minister Gōvinda-Dikshita. assigned to the temple of god Pushpavananātha and goddess Alagālama[r*]-nda-Ammai for the expenses of their

sacred bath, the income derived from the *magamai*-tax on certain articles of merchandise, namely—two *palam* per *podī* of arecanut, pepper and other commodities sold by weight, and two *nāli* per *podī* of paddy and rice, and from the tax *nīrkūli* on wet and dry lands, flower-gardens and groves. This donation was made for the merit of Gōvinda-Dikshita who, we know, was the famous minister of Achyutappa-Nāyaka and his son Raghunātha-Nāyaka.

CORRECTION SLIP.

Annual Report for 1928-29—

Page 76, paragraph 35.—*Read the expression “covered with gold” in line 19, before the expression “the temple” in line 20.*

Annual Report for 1929-30—

Page 55—

No. 556, column 6, for “Do. (archaic),” read “Do.”

No. 557, column 6, for “Do.” read “Do. (archaic).”

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

APPENDIX E.

LIST OF STONE INSCRIPTIONS IN THE BOMBAY-KARNATAK COPIED
BY N. LAKSHMINARAYANA RAO, M.A. OFFICE OF THE GOVERNMENT
EPIGRAPHIST FOR INDIA, DURING THE YEAR 1930-31.

Inscriptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1930-31 are registered in this Appendix.

Number.	District.	Taluk.	Village.	Number in the Appendix.
1	Bijapur	.. ..	Bagevadi	Bhairavādgī 1 and 2.
2	Do.	.. ..	Do.	Dīṇḍavār 3
3	Do.	.. ..	Do.	Dōṇūr 4 and 5.
4	Do.	.. ..	Do.	Hulbeñchi 6
5	Do.	.. ..	Do.	Ingalēśvar 7 to 18.
6	Do.	.. ..	Do.	Managōli 19 to 26.
7	Do.	.. ..	Do.	Mārakabbinahalli 27
8	Do.	.. ..	Do.	Masūti 28
9	Do.	.. ..	Do.	Mulvād 29 and 30.
10	Do.	.. ..	Do.	Rabbīnahāl 31
11	Do.	.. ..	Do.	Sātihāl 32 and 33.
12	Do.	.. ..	Do.	Vandāl 34
13	Do.	.. ..	Do.	Yālvār 35 to 38.

NOTE.—This Appendix is paged in continuation of Appendix E to the *Annual Report* for 1929-30—Stone inscriptions of the Bombay-Karnatak copied during the year 1929-30.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
1	Bagevadi Taluk.	Yādava ..	[Bhujabala-Pratāpachakravarti Bhillamadēva.	Šaka 1114, Viśodhikrit, Pushya, śu. 8, Wednesday, Uttarāyana-sañ. kramapa.	Kāmada ..	Registers a grant of land made in the presence of the <i>Mahājanas</i> of Elavura, by Māliyālka, wife of Ācharasa, nephew (<i>avija</i>) of Kallarasa who was the <i>prabhu</i> of the Western quarter of Baudhavādīge, for maintaining a feeding house for Brahmins. In late characters. Mentions a certain [Vi]raman-Nāyaka.
2	Bhairavādī.—On four pieces of a broken slab built into the wall of the Basavēśvara temple.	Yādava ..	...	Chālukya-Vikrama year 35, Nandana, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti.	Do. ..	Mutilated at the end. Registers a gift made to the temple of Mūļeśvara at Daṇḍavura by Mahāmāṇḍeśvara Bhishanadēvara, the subordinate of Yuvāraja Mallikārjunadēva who was ruling over the Tardavādi One Thousand Province. The donor is stated to have been governing Dīnḍavāra included in the six villages of Kērpanekuli situated in the Tardavādi-nādu.
3	Dindavar.—On a slab set up near the Lakkavva temple.	Western Chālukya.	Tribhuvanamalladēva from Jayantipura.	Chālukya-Vikrama year 35, Nandana, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti.	Do. ..	Gives a number of <i>birudas</i> such as <i>Bīrakānta</i> and <i>Vairīkīrti</i> of a hero named Ārijahuli.
4	Donur.—On a hero-slab set up in the Hanumān temple.	Yādava ..	...	...	Do. ..	Registers a gift of land by the Two Five-Hundred (<i>Mahājanas</i>) of Ingaleśvara to the temple of Sveyāmbu-Mūlasthānādēva.
5	On a slab lying in a field (Survey No. 284).	Yādava ..	...	...	Do. ..	Mutilated at the right side. Breaks off after giving the <i>birudas</i> of Bannmara-Dandanāyaka.
6	Hulbenehi.—On a slab set up in front of the temple of Hanumān.	Western Chālukya.	...	...	Do. ..	Registers a gift of land, a shop and an oil-mill by the Two Five-Hundred (<i>Mahājanas</i>) of Ingaleśvara to the god Gopināthadēva of Urodeleyāgēri. Also registers gifts to the same god by Inecharva Basavārasa, the <i>sūti-kādhibikāri</i> (customs officer) of Tardavādi-1000, Sumbūra Chaudārasa and the fifty Telligas. Mentions the <i>Yāgi-chakravarti</i> Prakāśeprabhu entitled <i>Ekudāśāvāra</i> .
7	Ingalesvar.—On a slab built into the east wall of the Nārāyaṇadēva temple.	Yādava ..	Bhujabala-Pratāpachakravarti Mahādēvarāya.	Šaka 1... Krōdhana, Mārgaśira, ba. 10. Friday, saṅkrāmaṇa, vyatipāta.	Do. ..	Registers a grant of land by Nilakantha-Nāyaka, the <i>Śrīkaranya</i> of Dandanāyaka Sāyipāyya to the temple of Nilakanthēśvara built by him in the centre of the <i>agrahāra</i> -village Ingaleśvara, for offerings and worship and for conducting a <i>pūrṇa-khaṇḍika</i> . Mahāmāṇḍeśvara Hemmādiyārasa of the Kalachurya family is stated to have been governing the Tardavādi-nādu.
8	On a slab built into the wall (left of entrance) of the same temple.	Western Chālukya.	Bhūlōkamalladēva ..	Šaka 1051, Kilaṭa, Kārtikī, paurnami, lunar eclipse.	Do. ..	Registers a gift of gold made by the 100 <i>Mahājanas</i> of Donikanakeri for feeding Brahmins.
9	On the same slab	Do.	Sarvajīhachakravarti Bhūlōkamalladēva.	12th year, Piṅgala, Bhādrapada, ba. [8], Thursday, vyatipāta.	Do. ..	Mutilated. Registers a grant of land by Inchu Basavārasa, the chief among the <i>prabhus</i> of the four <i>nādu</i> s of Salavādīge, to the temple of Gōpālādēva [at Ingaleśvara].
10	On a slab set up in the same temple.	..	..	..	..	..

11	On a slab built into the north wall of the <i>mandapa</i> in the Sōmanātha temple.	Kalachurya	Bhujabala-Chakravarti murāri Sōvidēva.	Pāya-	Śaka 1099, Dur-	Do.	Registers the grant of the village A-sagabālu made by the king at the request of Sōvidēva-Dandanāyaka, son of <i>Mahāprudhīna</i> Ammanāyaya-Dandanāyaka, for offerings, worship, etc., to the temple of Sōmanātha-dēva at the sōsanada-mane Ingalēśvara. The temple is stated to have been built by Hīla-Sōnarasa who also granted the village Kodagi in Hebbīla-12, some lands, house-sites and taxes on articles of merchandise. These gifts were left in charge of Jñānarāsi-Pandita, the dīkṣārya of the temple of Svayambhu-Kēdārēśvara of Vijayapura called also Vijayanagari.
12	On a piece of slab built into the same wall.	..	..	..	Pushya, su. 10, Thursday, Uttarsaṃyā-saṃkrānaṇa.	Do.	Registers a grant of land by the Two Five-Hundred (<i>Mahājanas</i>) of Ingalēśvara, after washing the feet of Kumāradēva.
13	On a broken slab set up in the same temple.	..	..	..	..	Do.	..
14	On a slab set up near the well at the entrance to the village.	..	..	..	Śaka 1117, Ananda, Chaitra, ba. 2, Vaddavāra (Saturday).	Do.	..
15	On another slab set up in the same place.	..	..	..	Tāraṇa, [Śrāvana], anīvāśya, Friday, Fūrva, Śimha-lagna.	Do.	Records the death of Satyāṇṇa by the process of <i>scryasana</i> .
16	On a slab set up near Sāhib Mōhideen's mosque.	..	..	..	Yuva, Śrāvana, su. 11, Friday.	Kannadā	..
17	On a slab set up in the Lingā-yata-māṭha.	..	..	..	Āṅgira, Chaitra, pādīva, Monday.	Do.	Records the death by <i>samādhi</i> , of Sānti-Setti, son of Aggala-Setti.
18	On a slab set up near the well called Kallappana-bhāvī at the old ruined village.	..	..	..	Pramāṇi, ba. 6, Ardhōdaya, Friday.	Do.	Records the death of Sāntidēva-Muni at the temple of Mallinātha built by him.
19	Managoli.—On a fragment built into the wall of the house of Kallimathada Basseyya.	..	..	..	..	Do.	..
20	On a stone set up near the Hanumān temple.	..	..	..	[Śaka ?] 1444	Do.	Mādiyāṇṇa.
21	On a hero-stone set up in the compound of the Hanumān temple.	..	..	..	..	Do.	Mādiyāṇṇa.
22	On a fragment built into the wall (left of entrance) of the <i>mandapa</i> of the same temple.	..	..	..	..	Do.	Much damaged.
23	On a slab built into the same wall (right of entrance).	Yādava	Jaitugi I	..	..	Do.	Much damaged.
24	On a slab built into the east wall of the compound of the same temple.	Kalachurya	Bijjala	..	..	Do.	Registers a gift of land to the god Bhōgēśvara-dēva.
25	On a slab built into the west wall of the same compound.	Do.	..	..	..	Do.	Registers a gift of land to the god Bhōgēśvara-dēva.
26	On a broken slab lying in the same temple.	To	Sankamadēva	..	..	Do.	Published in <i>Ep. Ind.</i> , Vol. V, pp. 28 ff.
						Do.	Published <i>Ibid</i> , pp. 9 ff.
						Do.	Published <i>Ibid</i> , pp. 23 ff.
						Do.	Published <i>Ibid</i> , p. 26 ff. from l. 24 onwards. The first 23 lines state that the king was ruling from his <i>neveḍīdu</i> Navile and mention the king's subordinate Brahma-dēva-Dandādhīsa and Maningavalli.

E.—List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—cont.						
BAGREVADI TALUK—cont.						
27	Marakabbinahalli. —On a slab lying in a field (Survey No. 119).	..	Western Chalukya.	..	Kannada ..	Registers a gift of land to Aipa, son of the barber Muda by the Five Hundred.
28	Masutti. —On a slab built into the wall (right of entrance) of the Hanumān temple.	..	Trajlokyamalladēva from Kalyāṇa.	..	Do. ..	Damaged. Registers a gift of land by Kālīyavve, daughter of Dāsimayya of Musuvatiluva, a village in Muttage-30, a subdivision of Tarddavādi-1000, to the temple of Rēvāneśvara. Seems also to record a gift to the image of Mādhavēśa installed by her.
29	Mulvad. —On a stone set up in front of a cavern called the <i>gavī</i>.	..	..	..	Do. ..	Do. Records the construction of a <i>matha</i> by Alama-Rāhuta and others.
30	On a slab set up in the temple of Kālameśvara.	..	Tribhuvanamalladēva	..	Do. ..	Worn out. Only a portion of the <i>prasāśi</i> of a subordinate of the king can be read. Mentions Jagadēkamalla.
31	Rabbihāl. —On a stone set up near the village-gate.	..	..	..	Do. ..	States that it is the <i>marvana</i> of Chandrēśvara.ādēva.
32	Sathal. —On a slab set up in the temple of Iśvara.	..	..	..	Do. ..	Registers a gift of land to the <i>brahmāpuri</i> of the temple of Gōpālādēva of Chandaṅgēri at Ingāśvara.
33	On a stone converted into a mortar in the house of Sanṇappa-Gauda.	..	..	..	Do. ..	Damaged and worn out. Seems to register gifts of land to the gods Kannēśvarādēva, Echōśvaradēva, Gavēśvaradēva and Arēśaṅkhāradēva. Characters belong to the 13th century A.D.
34	Vandal. —On a slab lying in a field (Survey No. 39).	..	Kalachurya	Lost ..	Do. ..	States that the 100 <i>matṭar</i> of land was the <i>sarvamāṇya</i> of the god Jālaśayānadēva of Muttage.
35	Yalvar. —On a broken slab lying in front of the <i>chāvadi</i> .	Do.	Bhujabala-Chakravarti Tribhuvanaiamalladēva.	3rd year. Bahu-dhānya, Mārgasira, śu. 5, Sunday. Śaka 1479, Pūrṇigala, Vaiśākha, vadi 5, Sunday, Mūla.	Do. ..	Broken after giving a portion of the <i>prasāstī</i> of a king.
36	On a broken slab set up in the same place.	..	..	..	Do. ..	Registers a gift of land by Nārāṇadēva Chāvvara, the <i>Prabhu</i> of Jārava[tiḥa], to the god Gavarēśvara of Elāvura.
37	On a slab built into the compound wall of the Sōmēśvara temple.	..	..	..	Do. ..	Records the construction of a well called the Sōma-tirtha at the south-east corner of the temple of Sōmēśvara, by [Chehna-Basavantārāya of Pākanāti-kula, the administrator of Yālavāra in Vijayapura-sime.
38	On a slab set up in the same temple.	Yādava ..	Simhānārāya, Dēvagiri.	Śaka 1144, Chitrabhnānu, Jyēshtha, amāvāsyā, Monday, solar eclipse.	Do. ..	Damaged. Registers a gift of land by <i>Mahāpradhāna</i> Mallidēva-Dandānāyaka, for offerings, worship, etc., to the temple of Gaṅgēśvara. The gift was made with the consent of the <i>Mahājanas</i> of Yējavura which was a <i>Satyāśrayadēva-datti</i> .

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Appen- dix.	Number of inscrip- tion.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.		
<i>Tribhuvanamalladēva (Vikramāditya VI).</i>		
E	3	Chālukya-Vikrama year 35, Nandana, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti = A.D. 1112, December 29, Sunday; f.d.t. '05. But the Uttarāyana-saṅkrānti had occurred on Tuesday, December 24.
<i>Bhūlōkamalladēva (Sōmēśvara III).</i>		
"	8	Śaka 1051, Kilaka, Kārtika, paurṇamī, lunar eclipse = A.D. 1128, November 8, Thursday. There was a lunar eclipse on this day. In the absence of the week-day the date can be verified with the help of the eclipse. The Śaka year was current.
"	9	12th year, Piṅgala, Bhādrapada, ba. [8], Thursday, vyatipāta = A.D. 1137, September 9, Thursday.
<i>Trailōkyamalladēva (Taila III).</i>		
"	28	Śaka 1079, Īśvara, Āshāḍha, ba. 2, Wednesday, Dakshināyana-saṅkramāṇa = A.D. 1157, June 26, Wednesday. It was a day of Dakshināyana-saṅkrānti.
KALACHURYA.		
<i>Tribhuvanaikamalladēva (Bijjala).</i>		
"	36	3rd year, Bahudhānya, Mārgaśira, śu. 5, Sunday. In the cyclic year Bahudhānya (Śaka 1080), Mārgaśira, śu. 5 was a Friday and not Sunday as given in the inscription. The intended date is probably A.D. 1158, November 28, Friday. If śu. 5 is considered to be a mistake for śu. 15, the date will be A.D. 1158, December 7, Sunday.
<i>Rāyamurāri Sōvidēva.</i>		
"	11	Śaka 1099, Durmukhi, Pushya, śu. 10, Thursday, Uttarāyana-saṅkramāṇa. The details are irregular. In Durmukhi, Pushya, śu. 10 was Monday = 13th December, A.D. 1176, and was not a day of Uttarāyana-saṅkramāṇa, which occurred on Saturday, 25th December, A.D. 1176. The Śaka year was current.
YADAVA.		
<i>Bhillamadēva.</i>		
"	1	Śaka 1114, Virōdhikṛit, Pushya, śu. 8, Wednesday, Uttarāyana-saṅkramāṇa = A.D. 1191, December 25, Wednesday. The saṅkramāṇa fell on the next day. The Śaka year was current.
<i>Siṁhāṇa.</i>		
"	38	Śaka 1144, Chitrabhānu, Jyēshṭha, ba. amāvāsyā, Monday, solar eclipse. In Chitrabhānu there was no solar eclipse on Jyēshṭha, ba. 30 which fell on Saturday and not Monday. But in Śaka 1143, Vṛiṣha, there occurred a solar eclipse on the new-moon day of Niṣa-Vaiśākha (<i>amānta</i>) which fell on Sunday, May 23, A.D. 1221 and this would be Jyēshṭha, ba. 30 if the month be <i>pūrnimānta</i> . The week-day was Sunday and not Monday as quoted in the inscription.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—cont.

Appen- dix.	Number of inscrip- tion.	Details of dates with their English equivalents and remarks.
		YADAVA—cont.
		<i>Mahādēvarāya.</i>
E	7	Śaka 1 * * *, Krōdhanā, Mārgaśīra, ba. 10, Friday, saṅkramaṇa, vyatipāta The date is irregular. In Krōdhanā which corresponded to Śaka 1187, Mārgaśīra, ba. 10, was Thursday and not Friday; nor was it a day of any saṅkramaṇa. Probably = A.D. 1265, December 3, Thursday.
		MISCELLANEOUS.
„	22	Śaka 99 *, Viśodhikṛit, Pushya, śu. 1, Sunday, Uttarāyaṇa-saṅkrānti. The cyclic year quoted fell in Śaka 993. The details regularly correspond to A.D. 1071, December 25, Sunday, the day of Uttarāyaṇa-saṅkrānti.
„	14	Śaka 1117, Ānanda, Chaitra, ba. 2, Vaddavāra (Saturday) = A.D. 1194, April 9, Saturday. The Śaka year was current.
„	37	Śaka 1479, Pingala, Vaiśākha, vadi 5, Sunday, Mūla = A.D. 1557, April 18, Sunday, f.d.t. '06. The nak. ended at '40 of the day.